

Manuscript A
MORAL DISCOURSE
OF THE
P O W E R
O F
INTEREST.

By DAVID ABERCROMBY, M.D.
and Fellow of the Colledge of
Physicians in *Amsterdam*.

Omnes querunt quæ sua sunt, Phil.
C. 22. V. 23.

L O N D O N:

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A

~~MORRIS DISCOUR~~

OF THE
T O

P O W E R
The Honorable

R O B T
INTEREST.

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HAROLD ARTHUR M.D.
and Fellow of the College of
Physicians and Surgeons

may be seen at the Library of the

British Museum

this book to be

for sale at the

British Museum Library

T O

The Honourable,

ROBERT BOYLE, Esq.

S I R,

SINCE most Men act by Interest, as I do here endeavour to shew, it may be in all likelihood suppos'd, that in Dedicating this Book to you, I am my self guilty of the very same thing I reproach in every

A 2

Ar.

The Epistle Dedicatory.
Addressed to others. Which
indeed I cannot flatly deny;
if Interest oblige us, as un-
doubtedly it does, to be
grateful to such as we are
most, or rather, only indebted to. But besides this *particular Reason* relating to my
private duty to you, I was up-
on another account resolved
at last to prefix your Name
before these Papers, because
the World easily allowing
you to act always by a ge-
nerous Principle, and not by
Interest, it cannot be thought
that I intend to give Sentence
against

The Epistle Dedicatory.

against you, when I condemn
the generality of Mankind ;
and tho I seem to say some-
where, That the Publick
Good is the advantage you
propose to your self in all
your Learned and Excel-
lent Writings, yet this being
a thing in it self highly com-
mendable, you have no rea-
son to think your self *wrong'd*
by such an unusual reproach,
since tis by pursuing eagerly
this very kind of Interest that
you are deservedly styl'd e-
very where, and particular-
ly abroad, *Philosophus Bri-*
tannicus,

The Epistle Dedicatory.

rannicus, the *English Philo-*
sopher; which Title, so glo-
riousto your Self, to your
Countrey, and to your No-
ble Family, that you may in
all Health and Prosperity
long enjoy, is the hearty
wish,

S I R,

Of your Affectionate

Friend and Servant,

DAVID ABERCROMBY.

~~The Epistle Dedicatory~~
~~to the English Philo-~~
~~sophers, which Title is to be~~
~~transposed to your~~
~~Country, and your No-~~
THE
AUTHOR
TO THE
READER.

Courteous Reader,

IF an imperfect Knowledge of the
probable Causes of Natural things
was thought of old sufficient to make
a man happy, *Fœlix qui potuit re-*
rum cognoscere causas; I am of
Opinion, that this Treatise may prove
of some use to thee upon the same ac-
count, because it discovers, in a not
unpleasant Variety of very observable
Par-

To the Reader.

Particulars, the undoubted Cause of all the Transactions of the Politick World, Almighty Interest; to whose powerful influence over Mankind, as I ascribe not only the odd and irregular Practices of some, but likewise the unaccountable Speculations of others; so I endeavour to shew, in almost every Article, that men generally behaving themselves as if they were all downright Hypocrites, both think, say, and do things for Reasons they will not own, and which I undertake to lay open in the following Discourse, with this peculiar Advantage, from the very Subject it self, That whatsoever may be said of the Method I have made choice of, I can hardly be accused of a false Truth upon the whole matter.

For as it is the Duty of a Writer to be plain and direct, and to avoid all unnecessary Circumstances, so it is the Duty of a Reader to be attentive and to follow the Author's Reasoning, and not to be misled by his Style or Figures.

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A
MORAL DISCOURSE
OF THE
POWER
OF
INTEREST.

ARTICLE I.

1. *That there is something in the Political World answerable to what we call Primum Mobile in the Heavens.*
2. *That every thing actually mov'd, owes its motion to some forreign impression.*
3. *Several obvious demonstrations of this Truth.*

I Know not, if what Astronomers say, be a real Truth, or a meer groundless supposition, That a Superiour Heaven, they call *Primum Mobile*, turneth round the world with it

B

it self by its rapid motion all th' other
inferiour Orbs; but sure I am there
is some such thing as a *Primum Mobile*
here below, that over-ruleth the ve-
ry *Microcosm* it self, that untoward
and unweildy Animal call'd Man.
This I fancy you will easily agree to,
if you do but allow, with the gene-
rality of Philosophers, nothing to be
put in motion but by some other
thing of a distinct nature from it self;
for though this receiv'd principle be
ingeniously contradicted by a late
Author, I am still inclin'd to believe
it no untruth, by an infinite number
of obvious and unanswerable instan-
ces, clearing all our doubts about
this old Maxim, *quicquid movetur, ab
alio movetur*, that every thing actual-
ly moved, owes its motion to some
forreign impression. Thus when a
Stone falls downwards, I conceive
it to be press'd towards the Earth
by the weight of the *Atmosphere*; or
as others will tell you more obscure-
ly, by the magnetical attraction of
the Center of the Universe: When
the

the Power of Interest.

3

the same heavy body is toss'd upwards, it is natural to us to think with the *Aristotelians*, of an impress'd Quality, or of a certain Impulse help'd forward by the liquid ambient, till the greater pressure of the incumbent air return it home again to the Earth, from whence it came; and if this be apparently true in a rectiline motion, we need not scruple to judge after the same manner of a circular one, or of a body turning round some Center or other: for I am not as yet thoroughly reconcil'd to the Opinion of those who will have the Sun, Moon, and other Planets to turn round the world without the help of an *Aristotelian Intelligence*. But we need not climb so high, to make new discoveries of so probable a Truth: Does a Ship sail without a good gale? Does the Earth produce its fruits unmanur'd and untill'd? Can the powers of our Soul move themselves without a previous impression from the Object? Fire indeed, and Water too ascend some-

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times up into the air, but by the strong pressure of heavier bodies that thrust them upwards: and may not I be allowed to say, that if God himself were mutable, he could not be wrought upon but by a Being distinct from himself? So true, one would think this hitherto uncontroverted Maxim to be, though it appear doubtful to a great man of this Age.

*My Lord Stares
his new principles.*

ARTICLE II.

1. *Man never moved but by something without himself.* 2. *The Design of this Treatise.* 3. *Who are not like to be very much pleas'd with it.*

But whether he be in the right or not, 'tis not very material to my purpose: for whatever may be the true cause of motion in the great World; yea, though I allowed, that some things without us are mov'd by themselves, and by no Being distinct

from themselves, I shall presume to be positive for once, contrary to the natural disposition of my own temper, in asserting, that Man never moves himself, unless first mov'd by something that is without him, and which he endeavours to reach by all the different actions of his life: What this is, what impressions it makes upon mankind, and by what means it attains the design'd end, are the very things I intend to clear in the following Discourse, which upon this account may prove not altogether useless, though it may not please very much that kind of men we call Pretenders to Vertue and Morality, or more plainly, down-right Hypocrites, who would not have us to pry into their thoughts, nor discover the secret Spring of all their actions, that being judg'd to act by higher motives than really they do, they may continue to themselves that esteem they have acquired in the world, by a shew of what they were never really possess'd of.

ARTICLE III.

1. General Pretences of most men in their undertakings.
2. What particularly influences most mens actions.
3. Who act by temper, and not by principle.

Such as intend to cheat thus the duller world for their own ends, are sure never to do it bare-fac'd, and without the common vizard of Vertue and Religion, or of meer zeal and concernedness for the common good. But whatever their pretences may appear to be, we shall find by daily experience the Scripture to be true, that all, or most men, *omnes querunt que sua sunt*, propose to themselves in all their proceedings still some temporal interest or other, as their last end, without any further direction of their intentions towards their only dread Sovereign, and Almighty Maker. Yet that it may not be said, that I intend to libel mankind, and

and banish all real Vertue out of the world, I do sincerely acknowledge, that some do act by principles, and not by temper, nor temporal interest, as those do who give willingly alms for mens sake, and seldom or never for God's sake, that is never in private, but always in publick, or on publick accounts, for the increase of their Name and Reputation among men; being contented with *Cicero's* wish'd for reward of a present and popular applause while they are alive, *ut vivi persfruantur gloria sua*, not minding what they might have expected without this hereafter in another Scene of affairs, in case they believe any thing beyond this life, as I have reason to be afraid they really do not, because of their being resolv'd to be great and happy here at any rate.

ARTICLE IV.

1. *True Vertue hard to be known, and why.* 2. *The dangerous condition of Tradesmen.* 3. *The true Notion of a Gentleman.*

I doubt not but that there is such a thing in the World as Religion, yea, and true religious men too of all Christian Religions; yet besides that, they are so hard to be known, that the greatest Readers of mankind mistaking sometimes their man, take such to be undoubted Saints, who are no better than Dunghills covered with Snow, or finely painted Tombs, the number is so inconsiderable, that true Vertue has always been the rarest thing in the world, as Vice the commonest; which I can ascribe to nothing else but to the Almighty Power of temporal interest so absolutely ruling over mens minds, that few or none are either willing or able to resist it. To be somewhat more particular

ticular upon the matter, 'tis a harder fate than one would think to be bred a Tradesman, because 'tis a great temptation to him who must live by trading, if not a sort of indispenfible neceffity to purfue his Interest, right or wrong, to the ruine of his Soul and Confcience. The *Cafuifts* and Divines may fet what Rates they please upon his Goods, and declare what Gain is reasonable and lawful, and what is by the Law of God and right Reason forbid, notwithstanding all their prefcriptions, the Dealer will ftill think all Fifh that comes into the Net, and that whatever he can get, he may lawfully take, were it fix times the value of what he difpofeth of. 'Tis upon this account, that, as *Cicero*, if I mifremember not, fays fomewhere, No Tradesmen are allowed to be Gentlemen, *quia nihil proficiunt, nifi mentiuntur*, becaufe they can hardly become rich without cheating and lying, which true Gentlemen fhould not do, though too many among us, pretending to this

Qua-

Quality, are as guilty of both as the meanest Tradesmen. We are abhorr'd by the *Turks* upon this very Head, more than upon the account of our Religion, which many of them have a respect for, as aiming at nothing more than good manners and holiness of life. 'Tis a common word among them, That they are neither Cheats in their dealings, nor perfidious, nor Lyars, as the *Infidels*, meaning the Christians; though they themselves are of late generally as guilty of those Crimes as we are; and no wonder, since they have not the same advantages that we have to rid our selves of the Tyranny and Slavery of self-interest, which yet we endeavour to clear our selves of before men, by a thousand protestations of our just and fair dealings, being asham'd to be thought concern'd for our selves in what we pretend to do meerly for others. This is the Vizard we put on in all our specious pretences to Honesty and Justice, lest we are at last discovered to be what we really

really are, and will by no means own. By how many horrible and repeated Oaths will not sometimes a greedy Tradesman endeavour to persuade a credulous Customer, that he uses him kindly, when at the same time his design is Extortion, and an unreasonable Gain.

ARTICLE V.

1. *The Tradesman's Apology.* 2. *Usury generally practis'd without scruple.* 3. *Simony what, and how eluded.*

I know 'tis generally answer'd by the trading Tribe, That what they lose by one, they must get by another ; That what they lose by Trust, they must get by the ready penny ; That considering how many, and how different hazards they run, they are not so unjust as one would think in their dealings. So strong are the Arguments drawn from Interest, that they can persuade a man into the belief of his being innocent and guilt-

guiltless, when he commits the horri-
blest of Crimes; as that he may take,
without scruple, from me what is
really mine, to make up the losses he
has suffered through other mens ei-
ther misbehaviour or misfortune; or
that Usury, so much condemn'd by
the moral part of mankind, and by
the Gospel it self, is now no more a
sin, because, forsooth, of what men
call *damnum emergens*, and *lucrum*
cessans, of the damage we are thought
to be expos'd to, by lending our
money, or upon the account of mis-
sing in the mean time of a seasonable
opportunity of improving it; which
two things, since they may always be
pretended to, there can be no such
thing in the world as a sinful Usury,
though the Gospel tells us in plain
terms, *date mutuum, nihil inde spe-*
rantes; lend your money without
the very hopes of recovering any
thing thereby more than your prin-
cipal: So far it is from allowing
in any case of tyrannical Extortions
and unjust Exactions: But by the deep
reach

reach of a preying Interest, we understand now better things ; since contrary to the written Word, Usurers must be reckon'd as honest men as any whosoever, lest we condemn the generality of Traders and Dealers either in Goods or Money.

Simony, that is the selling of the Spiritual for the Temporal ; as a good Ecclesiastical Benefice for Gold or Silver, was always reputed a grievous sin ; but because this Doctrine became troublesome to the rich Bishops ; Abbots and Prebends of *France* ; and other Popish Countries, who having at their disposal several fat Benefices were strongly tempted to bestow them upon the most deserving ; that is, in their opinion, upon such as could give most money for them, they are fallen luckily upon a trick to clear all their Scruples about this Subject, and it is this, That they are not to contract in express terms with the party, nor to give their Bond for such a sum of Money payable at their being install'd in the Spi-

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Spiritual Employment they are in pursuit of; They shall only be at the trouble to let him they deal withal understand their present disposition to a grateful return for the favour he promiset^h to do them *gratis*, though in the mean time he be very sure of his reward, or rather price, and do expect it no less than if they were tyed up to the payment by all the strictest Forms of Law and Custom. Now all is well again, and we may by this easie method shun all kind of Simony, sell and buy Ecclesiastical Benefices, as we do other Goods, to the deceiving of men indeed, but not of an All-seeing God, who will both judge and punish our wicked intentions with the same rigour he chastiseth our real deeds.

A. R.

ARTICLE VI.

1. The obligation of restoring other mens Goods, and good Name not minded: 2. The surest sign of Re-probation. 3. The Casuists immoral advice to rich men.

The Obligation incumbent upon all Mankind, to return other mens Goods, and good Name, if wrongfully taken from them, is so indispensibly necessary, that the sin can never be remitted without an equal compensation made for the damage done; *non remittitur peccatum, nisi restituatur ablatum*: But this Duty is so seldom perform'd, that 'tis easie to see what God most men serve, and not very often discours'd of neither from the Pulpit, as if the Preachers thought it useless to insist upon a Subject which men will by no means hearken to; and good reason, say they, why they should not, because they would be ruin'd and undone, in case

case they were perswaded to restore whatever they had wrongfully taken from the poor, or from those rich who are now through their oppression become poor. I know no surer sign of Reprobation than riches thus unjustly acquired, because such sins being seldom repented of, harden mens hearts against all reveal'd and natural light. I pity such sort of rich men more than I envy 'em, because it is hard, if not impossible for them to enter into the Kingdom of Heaven: The very Divines sometimes, if not good men, help them on to their ruine, by flattering them through interest in their sinful ways, or by telling them, with some able *Casuists*, but very indifferent Christians, that making such a figure in the world as they do, they are not obliged in conscience to lay aside their State and Greatness, to begger themselves, their Wives and Children, though they all live in the mean time upon the Substance of such as starve for want of their own; that they may
save

save their Souls at easier rates, as giving some inconsiderable and superfluous part of their Riches to the poor, or to those very persons whom they have wrong'd, if yet in being, that all right flowing originally from power, what was unjustly got at first, is at last justly possess'd, since no body is able to take it from them: Thus the strongest shall never want the desir'd advice from trimming, covetous, and conscienciousless *Casuists*, to maintain their unjust acquisitions. 'Tis by their favourable Decisions, that the Kings of *Spain* retain the Kingdom of *Navarr* during their life safely, and in good conscience too, as they generally affirm, provided at the hour of death they order their Successors to restore it again to the right Owner, supposed to be the *French* King, who likewise following the Example of their Predecessors, leave behind them their Orders for the restitution of that Kingdom, in hopes to save their souls by this *Casuistical* Trick. The Bi-
C
shop

shop of *Rome* pretends a right to the Kingdom of *Naples*, and upon that account to a yearly Homage from the King of *Spain*, whom he excommunicates every year for this unjust usurpation of what is not allowed to be really his due: But this Prince understanding, that Gold is a better Fence against the Thunder of the *Varican*, than Lawrel was of old against that of *Jupiter*, secures himself from it under the shelter of a heavy Purse, presented from time to time to his *Holiness* by his Ambassadors, as well knowing the irresistible power of Gold, to which Crown'd Heads stoop as well as others do.

ARTICLE VII.

1. *Good and wholesome advice to Princes.*

2. *The French Kings Success of late what to be ascrib'd to.* 3. *Why the Spaniards are not now so great Politicians as they were of old.*

For let men pretend what they please, it is not in their power to resist

list the Charms of this bewitching Metal: Upon this account 'tis a piece of Wit and Wisdom too in a Prince to bestow large Salaries upon his chief Ministers of State, lest they be tempted through want to comply with the secret Offers of a rich Enemy. This Maxim is carefully observ'd by the *French* King, no Prince in *Europe* allowing, or perhaps able to allow greater Salaries to such as he thinks fit to be employed in State Affairs: Hence it is that he is seldom betrayed by his Subjects, not that they are of a more generous temper than other people, but because their covetousness being glutted at home, they are not so easily overcome by what may be offered them from abroad. The *French* King owes not only the Loyalty of his chief Subjects to his great Rewards, but likewise almost all his Conquests, and the great Reputation he has got of a successful Politician. The *Spaniards* of late are no more esteem'd for their Politicks, as they were of old,

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though they be still the very same Men, of the same Temper and Reach, and as wise as ever; but the secret of the matter is, that they have wanted for several years the necessary Tool to shew themselves great Politicians; that is, Money enough to put in Execution their Projects either of Peace or War. 'Tis an easie matter for a sensible man to imagine great things, and great designs; yea, and to propose to himself the fittest Methods to compass 'em; but when all this is done, if he is not able to bring his Speculations to practice, for want of the great Instrument to put Politick Projects in execution, Gold and Silver, his Enterprises may easily miscarry, not only to the loss of his Goods and Estate, but also of his former Reputation of Wit, Conduct, Judgment and Insight in Affairs: Whereas, if he were sufficiently provided with Riches and Treasure, were he but a man of an ordinary reach, he might undoubtedly take such measures as

would

would soon gain him the Fame of an extraordinary Politician : So the Spaniards, I fancy, when they are once become as rich as formerly they were, will on a sudden turn good Politicians again ; and if the French King's Treasures, by an easie turn of the Wheel, in case his Enemies can but agree a while among themselves, are once exhausted, I am much mistaken if he proves not a very insignificant Politician, and his State-Council too as weak as that of Spain is of late thought to be.

ARTICLE VIII.

1. *What encourageth men most to write, or to do great things.* 2. *Our chief inducement to serve God.* 3. *Few Productions of this Age to be admired, and why.*

We owe to Interest the very Life of our Soul ; that is, Wit and Ingenuity : For whatever may be the perfections and natural endowments of

the Soul, it is certain, that she is never able to exert her natural Abilities without the help of a proportionable reward either of profit, pleasure or honour, because, as I have made it out in another Discourse *, 'tis not in our Nature to do our utmost in any business, unless we are encourag'd by something thought worth our while: yea, God himself is serv'd by Mankind chiefly upon the account of the happiness we expect from him, though because of his infinite perfection alone, and the incomprehensible excellency of his Nature, he deserves all our submissions and services whatsoever. We need not then wonder to meet with so few Productions in this, though not unlearned Age, that deserve to be admired, because of the little encouragement to be hop'd for from rich men, who if they cannot, or have not leisure enough to improve their own natural abilities, should by their Purses contribute to the improvement of others,

others; and of themselves likewise by the perusal of such productions, as their liberality might give birth to. Though I doubt not but that there are several in Europe, yea, and in this very Nation some, capable of writing as well as ever Maro wrote, yet hitherto we have no piece extant comparable to his excellent Poem, because of the want of a generous *Mæcenās* to encourage so great and noble undertaking: for nothing more true than this common word, *Sint Mæcenates non dêrunt Flacce Marones*.

True it is, that some, as the deservedly renown'd *Robert Bayle* write meerly for the benefit and instruction of Mankind, without any prospect of Gain or Preferment by their daily Studies: but besides, that this is the very Interest they pursue, and the end they chiefly aim at, they owe the improvement of their great *Genius's* to the good Estates God has bless'd them with; whereby being freed from those Cares and Troubles

that other, no less Noble Minds, groan under, they may more easily, and with better success than others, apply themselves to the promoting of the good of Mankind by real knowledge.

ARTICLE IX.

1. *Plenty the occasion of most mens Honesty.*
2. *The Opinion of the Vulgar of such as are not able to pay their Debts.*
3. *Advice to rich men.*

I shall add in this place a word no less true than what I have said hitherto, That most men owe not only their Learning to their Plenty, but likewise their Vertue and their Honesty: For how many thousands live now in the world in great Esteem, and I confess deservedly too, for their Morality, for their honest and just Dealings with all Mankind, who if they were put to their shifts, as others as honestly inclin'd are, would soon lose their Reputation, yea, turn Rogues

Rogues and Knaves too, as the Vulgar think, and call generally such as are not able to pay their Debts? I question not but Want and Self-preservation would put some of them upon those very hard shifts they now blame so much in others. I would then advise them, when they say that part of the Lord's Prayer, *Et ne nos inducas in tentationem*, and lead us not into temptation, to remember, that by this Expression they desire that God would be pleas'd not to expose them to an extream want and poverty, as proving the too frequent occasion of the greatest Immoralities.

A R T I C L E X.

1. What Covetousness driveth some men into. 2. The common practice of inviting other Princes Subjects to betray their Masters not allowable, tho in an open War. 3. The vain pretences of Casuists favouring it.

'Tis true, if Poverty drive some men upon Projects they under better
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Circumstances would heartily abhor, Covetousness pressing no less hard upon others, maketh them stick at nothing that can increase their Treasure. How great a sin Treason is, and how heinous a Crime 'tis for a man to betray the Trust he is sworn to, is so generally known, that I need not tell you 'tis *malum per se*, a thing evil in its own nature, and *intrinsecally*; not only *extrinsecally*, if I may so say, and upon the account of some Written Law or other that forbids it: Nevertheless, what more common than to see Servants betray their Masters, Subjects their Princes, and sometimes Wives and Children their very Fathers, for a Sum of Money? So true it is, that the detestable hunger after Gold and Silver, *auri sacra fames*, forceth men sometimes upon the horridest Crimes. But if Treason be such a heinous sin, it is never lawful for any man to be instrumental to the committing of it, as those are, who in an open War conquer Cities by corrupting and bribing

bing their Governours to betray their Masters; yet this Antichristian Practice is common all the Christian World over, as much as any where else. The *Casuits*, I know, who take upon them sometimes to excuse the greatest faults, especially of Princes and Great Men, whom they have perhaps some reason to flatter, pretend, that a declared War implies an *implicite* leave to do one another all the hurt they can by what means soever: But surely, since this is to be understood of lawful means, it is clear, that to decoy another Princes Subject into a Treasonable Practice against his Sovereign, is sinful: If Princes were made sensible of their Guilt in such kind of proceedings, they would act more Christianly and more generously with their very Enemies, in case Interest hindered them not sometimes to see what in conscience they ought to shun. May not I be allowed in this place to advise the *French King's Casuits* to look narrowly into this matter, and to consider

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seriously by what means they can clear their Master's Conscience, if he has made any Conquests, as some say he has, by drawing other Princes Subjects into Treason and Rebellion, things sinful in their own nature, as I said before, and not meerly because they are forbidden.

ARTICLE XI.

1. *False Oaths not much scrupled in this Age.* 2. *The Turks not so guilty of such Crimes as some Christians.* 3. *The Breach of a Treaty solemnly sworn to, severely punish'd.*

But what greater sin than the willful breach of lawful Oaths? Though judg'd always, and by all Nations, of a sacred nature, and inviolable, yet very often an inconsiderable interest, like *Alexander's Sword* breaking through 'em, unties soon all these *Gordian Knots*: How many swear daily before Judges to what they know

know to be wholly false, that they may mortgage a House, or an Estate the Second or Third time, or take away a man's Life, who perhaps they are sure is not guilty of the Crime they perfidiously charge him with? Yea, I am credibly inform'd, that in a Neighbour-Nation 'tis usual for the Countrey People and Tenants, when they are told of their Masters being engaged in a Suit at Law, to tell them, that they are ready to swear to whatever they shall think fit and necessary to be done for the Gain of the Cause. If this be true, as some say 'tis, the *Turks* themselves are better Moralists than several reputed Christians: for how covetous soever they are thought to be, they generally scruple to gain money by flat Lies, Calumnies and false Oaths, and if of late they have not appear'd so steady to their word, by the breach of a Twenty Years Truce with the Emperour of *Germany*; besides, that they were strongly tempted to this sin by a most Christian Prince, they ingenuously

genuously confess the hand of God to lie heavy upon them for committing such a great Crime; which shews in some measure how sensible they are of foul and treacherous Dealings; which they accuse us most commonly of ever since the perfidious practice of that King of *Hungary*, who by the perswasion of an interested Cardinal, broke his Promise to the *Grand Seignior*, then in *Persia* with his whole Forces, though not long before he had sworn upon the Gospel to a solemn Truce with him: But the all-Just God punish'd most severely the Impiety of the Christians in the day of Battle; for the *Turkish* Emperour seeing the Victory incline at first towards the *Hungarians*, took the Treatise sworn to by the Christians out of his bosome, pronouncing these observable words, *Jesus of Galilee, if thou be really God, as the Christians say thou art, shew this day thy Power against those perfidious Villains who have thus taken thy Name in vain.* His Prayer was immediately heard,

heard, and the Christians on a sudden giving way to their Enemies, were unmercifully hewed down by the victorious *Turk*, the King himself, and the Treacherous Cardinal not escaping the dint of the Sword.

ARTICLE XII.

1. *The Breach of solemn Treaties upon the account of Interest, too frequent among Christians.* 2. *Why, and upon what Penalty the Papists are oblig'd to break their Oaths made to maintain Heresie.* 3. *Equivocation and Mental Reservation taught and allowed of by the Casuists.*

Though nothing should be more binding than an Oath, yet if we look narrowly into the general practice of mankind, it binds no longer than men think it their advantage to keep it. This seems to be the secret Condition to be understood in all Publick Treaties confirm'd by Oaths, since the Christians, to their shame, make

make as little scruple to break them as the *Mahometans* upon the first appearance of their Interest: For what other Apology can we make for the breach of a perpetual Peace, or a Temporal Truce between Nation and Nation, so soon as we find our selves in a posture to enslave our unthinking Neighbours? But I doubt, if the great Rewarder of Vertues, and Punisher of Crimes, will hold us guiltless when we break our Oaths and Promises, because, forsooth, we find it our interest to act contrary to what we had sworn or promis'd. The Papists are generally thought to be more obnoxious to the breach of Oaths than any other people in the world, and deservedly too, if we consider, that others break their Oaths through Humour, and the Papists by Principle: I speak of such Oaths as relate to the maintaining of Hereticks and Heresie, which they are oblig'd not to stand to, under a no less pain than that of Eternal Damnation, in case they are in a posture to break them

them safely, and without danger for themselves, by destroying such as they call Hereticks: It were useless to give Instances of this common practice, since the learned part of the world is sufficiently satisfied of the Truth of the matter. Besides what has been already said, Two things the Papists have contrived, and I am afraid the Protestants likewise make sometimes use of them both upon occasion, to swear without any scruple, according to the Dictates of their own interest: and these are Mental Reservation and Equivocation, both invented to untie all the Knots of Humane Society, but with a design to promote private mens Temporal Concerns: for when a man is obliged by his Oath to declare whatever he knows of any particular matter of Fact, the ungodly and interested *Casuis*t will soon resolve him upon the matter, that he may swear to the Case propos'd in some sence or other that may secure the Interest he is either in pursuit or possession of, which

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is all that he cares for: But the *Casu-
ists* bait to draw him into this wic-
kedness is this, That he clears his Con-
science likewise by telling him, that
what he does he may lawfully do,
without any offence, though I doubt
if either the *Casnist* or his Pupil can
be so invincibly ignorant as not to
understand, that in all proceedings
of this kind there is still a cheat put
upon Man, and consequently a sin
committed against God. But thus
prevailing Interest puts a Veil before
their Eyes, though I fear, not to the
quieting of a disturb'd Conscience,
because that part of man's Soul, if
I may so speak, commonly called
Conscience, is incorruptible, and not
easily blinded either whatever may
be our endeavours to stifle its re-
monstrance.

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ARTICLE XIII.

1. *Why the Begging Popish Orders preach so often for Alms-giving.*
2. *And why some others handle so seldom this Subject.*
3. *Why few write after they are got into preferment.*

But what is an inducement to sin, and sometimes to the greatest of Crimes, is often the occasion and chief cause of good and laudable actions: This I say, because I have observed in Popish Countries, that the Preachers generally, especially of the Begging Orders, employ all the force of Art and Eloquence, to shew the great Merit, as they speak, of Alms-giving: My design is not to blame them for serving thus the poor, but only by the way, to give an account of this odd Phenomene, viz. Why they insist more frequently upon this Subject than the *Holland* Preachers, and those of some other

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Countries, since 'tis confess'd on all hands, that what is given to the poor for God's sake, if it be not meritorious, as I believe it is not in the rigour, is at least a very ready means to procure from our heavenly Father a full remission of our sins. It is easie to find out the Reason of this different behaviour of the Begging Popish Tribe from other Preachers, that either are richer, or depend not so much upon the publick Benevolence, because the first know they are to be the best sharers themselves in the Alms they exhort the people so earnestly to; and if the latter are not generally so zealous upon this Subject, 'tis for ought I know upon this account, that their Example might reasonably be expected by the people, which perhaps many of 'em are not willing to give, least they should have less to spend in Superfluities. I must observe to you in this place a thing somewhat related to the Premises, that though some teach, preach, and write, with all imaginable zeal,
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in defence of the Religion they profess, yet if we may judge of their designs by their delicious and idle life after they have got into the long wish'd for preferment, we have reason to doubt if this was not the chief thing they aim'd at.

ARTICLE XIV.

1. *The Popish Principles coin'd in the Mint of Interest.* 2. *Purgatory how advantageous to Rome.* 3. *A short account of the Virgin Mary of Loretto.*

But to pursue my design somewhat more particularly, I shall mind you of another self-evident Truth, That the new Doctrines of the Church of Rome have been all coin'd in the Mint of Interest. For 1. The Papists considering, that the Belief of a Purgatory contributed more than any thing else to the increase of the Revenue of their Church, agreed together in the Conventicle of Trent,

to make it an Article of Divine Faith, That the *Roman Catholicks* might be oblig'd for ever, to pay into the Church the Daily and Yearly Rent it produceth; and that the simple Bigots might be the more encourag'd to redeem themselves out of its flames with ready Money, their Doctors do generally teach, That they are every whit as violent and scorching as the fire of Hell it self, with the difference only in their duration, which they allow to be longer or shorter, according to the greater or smaller Sum given to shorten the Soul's stay in Purgatory. I should wonder then if *Roman Catholicks*, being once perswaded, that there is such a place as this is, and that they may suffer there the horri-blest torments imaginable several hundreds of years together, if they leave not to the Church a part of what they have, to redeem their Souls out of such a Prison as this is supposed to be: I should wonder, I say, if they payed not liberally in
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this life, to ease themselves of the torments of the other, which they think the very *Venial*, as they speak, and slightest sins expose them to. Upon this account I was not at all amaz'd, during my long Residence in , and Travels through Popish Countries, to see such vast Sums of Money payed daily and yearly into the Church-Exchequer, and far less to hear the Priests preach to the people, with so much true, or counterfeited zeal, the danger they were in to suffer in Purgatory, a fire to which all our fiercest fires being compared, are but painted ones, and flames in representation only, and that perhaps till the day of Judgment, unless they prudently took care before their departure out of this world, to lay down to them their Ransom. 2. The *Romish* Invocation of Saints is such another piece of interested Contrivance: When a Saint is once Canoniz'd, if the Priests can but impose upon the credulous multitude a Miracle done

by or at his Image, they have done their business effectually, the Convent is on a sudden enrich'd by the daily concourse of silly people with Presents, for Masses to be said in the Honour of the Saint to their intentions : Pilgrims flock thither in crowds, but never with empty hands, lest the Priests should not make them welcome. 'Tis well known what infinite Riches the Chappel of the Virgin *Mary of Loretto*, has already brought, and is as yet like to bring to the Church of *Rome*, by the gross Contrivance of a strange Fable about its Transportation to the place where 'tis now suppos'd to be. The Story in short, according to the very *Romish* Authors, runs thus : It was first built in *Nazareth*, carried from thence into *Dalmatia* by an Angel, where, because it stood upon a piece of litigious ground, Two Brothers, if I misremember not, disputing whose it should be, it was removed into a Wood in *Italy*, but the peoples Devotion being disturb'd there, by the

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Banditi, it was at last transported to the place, where it is now to remain till some other inconveniency happening occasion its Fourth removal.

ARTICLE XV.

1. *The abuse of Popish Indulgences.*
2. *The Advantage accrewing to Priests from their pretended Power over Christ's Natural Body.*
3. *The Canonization of Saints a meer Contrivance to enrich Rome.*

Indulgences in their first institution were nothing else but a remission of Canonical Pains; that is, of Pains inflicted by the Canons of the Church, which, no doubt, had power likewise to remit them: but Covetousness soon stretch'd them farther, and to other ends, and chiefly to the gathering of Moneys for the use of the Pope and his Cardinals, who made the ignorant Mobile believe, that by fasting, praying in some set form,
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and particularly, by paying certain Sums appointed, according to every mans ability, they should not only ease the Souls of the departed of their torments, but likewise deliver them out of Purgatory. This abuse ingenuously acknowledg'd by some Popish Authors, gave occasion to a thorow Reformation, first in *Germany*, and afterwards in most parts of *Europe*. But nothing stirr'd up more the deluded Christian Princes, to enrich the Popish Clergy, than their being wrought into the belief of the Priests pretended Power over Christs Natural Body; which, if true, would seem to imply likewise an absolute Power over his Political Body; that is, over all the Members of the Catholick Church. At least, it is certain the *Romish* Priests look upon the first as an Article of Divine Faith, since they hold *Transubstantiation* to be one: and I may safely say they pretend likewise to the latter, exalting themselves above all that is called God. But not to alarm too much the world

world with their ambitious Projects, they allow the Pope to be Sovereign in spiritual things only, not in temporal concerns. This famous distinction, narrowly look'd into, is frivolous, and chiefly invented to deceive the unwary, there being such a connection between the spiritual and the temporal, that whosoever is supposed to be Master of the former, may dispose of the latter at his pleasure, as whoever Lords over my Soul, may influence as he pleases my body, because the motions of the one depend much upon the free or necessary determinations of the other. However, to return to what I first hinted at, the pretended Power of Priests over Christ's Body, has been one of the Chief Causes, and the Original Prop of the now Popish Grandeur: For no wonder, if the Laicks are real Slaves to such as they look upon as the Makers, and absolute Masters, in a manner, of Christ's Body, since they can multiply it, they say, as often as they consecrate Bread

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Bread and Wine. Their Churchmen owe to this assum'd Power the infinite Treasures of Gold and Silver they are possess'd of, there being few Churches in any considerable City, but which are richly furnish'd with golden *Melchisedecks*, as they call them in *Flanders*, or *Suns*, as they speak in *France*, to lodge the Consecrated Wafer in, besides Altars of Massy Gold and Silver, Golden Cups of all sorts, and other precious Ornaments belonging to the Workmanship of their own hands, Christ's Body, by an imaginary, that is, an invisible Miracle, *transubstantiated*. The Canonization of their Saints is likewise a gross Contrivance, to enrich that part of the *Romish* Church which resides at *Rome*: Without Money, and a great deal too, there is no hopes of ever being *canoniz'd* there, the Expence amounting, at least, to fifty or threescore thousand Crowns, payed commonly either by some Popish Prince, or by the Religious Orders whom the *Canoniz'd* Saint, when alive,

alive, belong'd to; which gave occasion to a Jesuit, of my acquaintance, in *France*, to say, That he desired no more Canoniz'd Saints in his Order, least it should be ruin'd by the extravagant Expences of their Canonization.

ARTICLE XVI.

1. *The Worship of the Dead useful to the Living.* 2. *Popish Processions.* 3. *Why Debates about the true Relick of a Saint are never determined in the Popish Countries.*

This minds me of some other pious Frauds of great benefit, to most *Roman Catholick Cities*: Among these I need only mention the Religious Worship of the Dead, though there be no Revelation of their being in Heaven. A City becomes soon rich enough to be envied, if it can but be possess'd of the Body of a Reputed Saint or Martyr: For then the people repair from all parts to his Shrine,

Shrine, to implore God's assistance by his Merits, as they speak, or Mediation, to the great advantage of the Citizens, who are more enrich'd by the Money Strangers spend with them, both upon Necessaries and Superfluities, than the Saint is honour'd either by their Prayers directed to him, or by the frequent Masses said at certain rates in his Honour. To allure the greater Crowds to this Religious kind of Fair, they make, at appointed times of the Year, solemn Processions, with all imaginable Pomp and Magnificence, omitting nothing of Show and Pageantry that can contribute to the contenting of Peoples Curiosity, and encreasing the Solemnity of the Day, which begun with Superstitious and Pagan-like Devotions, ends at last in Debauchery, Feasting, and all other Recreations both lawful and unlawful. The Virtualling and Publick-Houses are sure to be provided abundantly with all Necessaries upon such occasions, as gaining then more sometimes in a few days,

days, than they do during the greatest part of the Year, by their ordinary and daily trading. And this is the Reason why, if there arise any Debate about the true Relick of a Saint, as there is about St. *John Baptist's* Head to be found in Two different Cities in *Europe*: It can never be composed, because one of the contending Parties must be at a loss by a final decision of the business: So that every City stands up as stiffly in the Vindication of the Relick the Citizens are in possession of, as if it were, as really it is, in its yearly product, a good part of their Estates.

ARTICLE XVII.

1. *What sort of Images most in Esteem in the Church of Rome.* 2. *The Proofs of a Miracle done by a Popish Image, or Statue.* 3. *The History of the Holy Vial, commonly called La Sainte ampoule.*

'Tis upon the same account that Images, not miraculous, are of little
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or no value in the *Romish* Convents, because they are looked upon but as barren Ornaments, that serve only to adorn their Walls, and not to feed their dainty Palates: But their design'd work is done, if they can but once perswade the people, that some have been deliver'd from dangerous Distempers, by praying to the Saint before his Image or Statue, which they never fail to take evidence of by engaging the Man or the Woman upon whom the pretended Miracle is wrought, to hang up in the Church or Chappel, *ad perpetuam rei memoriam*, in remembrance for ever of the wonder, the figure of that part of the Body, which is said to be cured, either in Gold or Silver, or in Wax at least, in case the concern'd party cannot be at greater Expences: Now this Ceremony is always attended with great Liberalities to the good Fathers, who do often laugh heartily in their Long Sleeves, at the simplicity of the credulous multitude, so easily decoy'd
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into the belief of whatever they please to impose upon them. Such another kind of pious Fraud is the Holy Oyl, or rather Vial, *La Sainte ampoule*, which I have seen in the Church of St. *Remigius* of *Reims*, in *Champagne* : It was brought from Heaven by a Pigeon, to anoint the first Christian King of *France*, the Oyl being in a congeal'd-like form, and made use of in the Coronation of the *French* Kings, without any real, if you believe the Common People, or at least, without any sensible diminution of its Substance, because of the little quantity they take of it, to mix with other Oyls, in order to the anointing of a new King : Is it not strange, that such a gross and groundless Fable as this is, should pass so current and uncontroverted among sensible men, that the Citizens of *Reims* have created *des Chevaliers de la Sainte ampoule*, Knights of the Holy Vial to be its Angel-Guardians, lest any body should rob them of it : Yet I am of

Opinion, lest I should think them down-right Fools, that their Zeal for its preservation is not so much grounded upon their belief of the Truth of the thing, because I can by no means believe 'em so silly and senseless, as upon the great advantages they get weekly and yearly by keeping it within their own Walls, first from all sorts of Strangers going thither very thick, to see what sort of Oyl is made in Heaven: secondly, from the King and the whole Court, during their stay there, both before and after the Coronation is over.

ARTICLE XVIII.

1. *Rome's Politicks.*
2. *The Fond of the Apostolick Chamber.*
3. *The late Pope's Zeal.*

No City in the World has greater Politick Fetches for Interest sake than *Rome* it self, as I have already intimated in another place: So that if she is not Mistress of the World, as
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formerly she was, by the force of Arms, she still maintains her Sovereign Dominion by her Spiritual Tricks, not easily suspected by such as being in love with implicate Faith, submit blindly their Necks to her Yoke.

*Roma Caput mundi quicquid non possidet armis.
Religione tenet.*

Though she has lost the *Peter's Pence*, and many other Casualties that enrich'd her of Old, nevertheless 'tis incredible what vast sums of Money she draws out of all parts of *Europe*, upon pretended Religious Accounts. The *Annates*, as the *French* call them, and the First Fruits of every inferiour Benefice, as well as of the greater ones, bring Yearly vast Treasures into the *Romish* Exchequer. The Possession taken of all Ecclesiastical Benefices, of any valuable Revenue, is confirm'd by the Pope's *Patents*: But this Confirmation

mation is never granted *gratis* ; the Price thereof being sent to the Apostolick Chamber, or to be payed to the Pope's immediate Officers upon the place. The Rate of what is called *Pallium Archiepiscopale* , the Archbishop's Cloak, is always Four Thousand Crowns at least ; which must needs amount to a vast deal of Money, if we consider the great number of Popish Archbishops in *Europe* alone : To say nothing neither of frequent Dispensations of Age, of Nearness in Blood, of Irregularities to qualifie a Woman or a Man for Marriage, or Priesthood ; nor of daily Appeals to the Pope from all parts of *Europe*, always dearly payed for, though with some regard to every man's private ability ; The Popes very Zeal for the propagation of the Popish Religion, is not so much disinterested, as those who see no further than the out-side of things, may perhaps fancy. *Innocent* the Eleventh was deservedly commended for lending the Emperour, and the King

King of Poland Money towards a vigorous prosecution of the War against the *Turks*: But this was lending of Money to good use, since the New Conquests of *Hungary*, and other Neighbour Countries, may prove in time as beneficial to *Rome*, as to the Emperour himself, considering the great and usurp'd power of the Pope over such people as have not maintain'd from time to time their Priviledges, in opposition to the unjust encroachments of Priestly Covetousness.

ARTICLE XIX.

1. *The Pope Christ's pretended Vicar-General.* 2. *His design in assuming this Title, discovered.* 3. *Exceptions in Plenary Indulgences and Jubilees.*

Three things more, besides many others that would be too tedious to mention here, contribute not a little to the maintaining and enriching of the City of *Rome*: The Residence of Forreign Ambassadors, of the Heads

of Religious Orders, and now more frequent Jubilees than formerly were used to be. One of the chief Usurpations of the Popes of *Rome*, was that of the Quality of Christ's Vicar-General upon Earth, not to mention the Title of *Universal Bishop* they likewise laid claim to: But surely they could not be convinc'd in their Judgment, that either of these Titles did really belong to the Bishop of *Rome*; because the first is neither grounded upon Reason, Scripture, nor upon Tradition it self; and the latter would imply the Bishop of that See to be the only Bishop in the World, or that none are Bishops but by derivation of their Power and Dignity from the Pope, which is manifestly false. Allowing then the Popes to have been men of Sense, as undoubtedly they were, they had certainly some other fetch than meer Ambition, in pretending to such high and groundless Titles: and this was nothing else but the encrease of their Treasures by the great Course,

course, upon this account, of Foreign Ambassadors from all Christian Princes to *Rome*: To whom they have allowed such large Franchises, that they are become almost Masters of that great City, to the impairing indeed of the Popes Jurisdiction, but to the advantage and enriching of the Citizens, because of the vast Expences of those Forreigners among them, whereby they are the better enabled to pay the Pope's Taxes. The residing likewise of the Generals of most Religious Orders at *Rome*, does not a little encrease his Holiness's Revenue: For though some of them live in other Kingdoms, yet the most considerable make their abode there; and the General Congregations, or Synods of the Regular Clergy, sit commonly upon occasion in this City, whither every Province sends Deputies, or *Procurators*, from other Kingdoms, to debate and decide Matters of Concern; which must needs bring great Treasures to that City, each Religious Envoy being allowed

Fifty or Threescore Pound for the Expence of his Journey, besides what he must spend during his stay in *Rome*. It is likewise observable, that whatever Power is given to Priests in Full, Plenary, General Indulgences and Jubilees, to dispense with reserved Cases, the Vows made by Votaries to visit Saint *Peter's* Church in *Rome*, are always craftily excepted, and reserv'd to the Pope alone, that the deluded *Romanists* may be still oblig'd to come, and spend their Money there: But least the design of Interest should be discovered by the suspicious multitude, the Pope never fails to except at the same time the Vows or Promises made by the bigotted Papists to go Pilgrims to Saint *James* Chappel in *Compostella*. But I have said nothing yet of the Famous Year of the great *Jubilee*, a pretty Contrivance to bring in all the Waters of *Europe* to the *Roman* Mills. It was celebrated at first but every Hundred Year, and afterwards every Fifty Year, but
now

now every Five and Twenty; and perhaps the Popes will some day shorten this time too, that they may the oftner drain the Pockets of the Christians by this spiritual and plausible Trick, it being not only a bait for the bigotted sort of *Roman Catholics*, but likewise for curious *Protestants*, flocking upon such occasions in great Numbers to *Rome*, to see the pompous Superstitions of the *Romish Church* at the very Spring-head.

ARTICLE XX.

1. *A good Advice to Clients.* 2. *A Scotch Lawyers Answer to one of his Clients.* 3. *The late Duke of Lauderdale's Answer to the Right Honourable Earl of Rochester.*

But let us leave the Court of *Rome* to consider a little how Interest plays its part at the Bar, and in Courts of Justice. I shall begin with an Advice to Clients, not unlike to that which I gave in the *Discourse of Wit* to Patients,

ents, not to trust too much either to the undoubted Justice of their Case, or to the great Skill of their Lawyers: For grant they are men both of an extraordinary Reach and of a very good Conscience too; yet 'tis not in their power to move briskly, and to the purpose about your business, unless first mov'd by large Fees, either ready payed, or in prospect; which is not so much to be ascrib'd to their Natural Covetousness, as to the very Nature of Mankind: for since we generally serve God chiefly in hopes of the Reward, though infinitely beyond our real merits, as I have said before, it is not to be expected that we should behave our selves otherwise towards men, than upon the account of proportionable Returns for the Services done 'em. This puts me in mind of what a *Scotch* Lawyer is reported to have said to one of his Clients, who had delivered up to him the Papers relating to his Affairs: The Client calling some days after to know how his Case stood, and what hopes

hopes he had of gaining his Cause, the Lawyer told him, he could not read his Papers, though written in a very fair hand: The Client understanding his meaning, presented him immediately with Five Broad Peices of Gold, Two of which the Lawyer putting between his Eyes, and the Scrowls told him at the same time he had recover'd his Sight again, and both could and would peruse his Papers to the best advantage, with the help of such Spectacles. But, for ought I know of the matter, this solid Metal blinded him, and darkn'd rather than clear'd his Understanding: in case he knew the Cause he was to undertake to be unjust, or not to be gain'd but by some Trick or other, easily found out by experienc'd Lawyers, if sufficiently encourag'd by their Clients. I must give you in this place, since it makes for my purpose, a not unpleasant passage between the late Duke of *Lauderdale*, and the Right Honourable the Earl of *Rocheſter*, as I heard it related by the lat-

latter to the Honourable *Robert Boyle*. A *Scotch* Gentleman having intreated the Earl of *Rocheſter* to ſpeak to the Duke of *Lãnderdale* upon the account of a buſineſs that ſeem'd to be ſupported by a clear and undoubted Right ; his Lordſhip, very obligingly, promis'd to do his utmoſt Endeavours to engage the Duke to ſtand his Friend in a Concern ſo juſt and ſo reaſonable as his was ; and accordingly having conferr'd with his Grace about the matter, the Duke made him this very odd return, That though he queſtion'd not the Right of the Gentleman he recommended to him, yet he could not promiſe him an helping hand, and far leſs ſucceſs in his buſineſs, if he knew not firſt the man, whom perhaps his Lordſhip had ſome Reaſon to conceal ; becauſe, ſaid he to the Earl, *If your Lordſhip were as well acquainted with the Cuſtoms of Scotland as I am, you had undoubtedly known this among others : Show me the Man, and I ſhall ſhow you the Law ;* giving him to underſtand,

derstand, that the Law in *Scotland* could protect no man, if either his Purse were empty, or his Adversaries great men, or supported by great ones. But may not I be allowed to say, That this is not only the Custom of *Scotland*, but of *England* likewise, and of all other Nations of the World, men being, as to the pursuit of their own Interest, much of the same Temper every where.

ARTICLE XXI.

1. *Judges sometimes easily gain'd.*
2. *The dispensing Power why agreed to in the late Reign.*
3. *A short account of a Popish Council held at Edenburg, during the stay of the Duke of York there.*

But you must not gather from the Premises, That Judges likewise being generally corrupted, decide matters according to the Dictates of their own Interest, because whoever is in the wrong, they are commonly in the

the right, as being not oblig'd to judge according to the real, but only apparent merits of the Cause, and according to the Evidences brought in before them ; yet because their Verdict is of great weight with the Jury, if they are either brib'd, or corrupted by enjoyed or promised preferments, they very often turn the Scales, either by disguising the Truth, or by over-awing such as offer to stand up in opposition to their unjust Decisions. We have seen some Examples of this kind in the late Reign, when the Dispensing Power, without consent of Parliament, was cryed up, the Judges having either really chang'd their former Opinions, or acting in that juncture of Affairs, quite contrary to their real Sentiments, but yet according to their then Interest, because one would think they could not but know, that the Dispensing Power was either a *Popish* or a *French* Contrivance, to introduce among us first Arbitrary Power, and then *Po-*
pery,

pery, by annulling, or which is all one, by dispensing for ever with the Fundamental Laws of the Nation, or at least with those Laws that were chiefly intended to put a stop to the growth of *Popery* and *Arbitrary Power*. I shall set down in this place a famous Instance that I am peculiarly acquainted with, & *cujus pars magna fui*, to shew how far mens Consciences do sometimes comply with their fancied or real advantages. When the Duke of York was High Commissioner for King Charles the Second, in the Kingdom of Scotland, there was held, by his Orders, in *Holyrood-House* at *Edenburgh*, a Council of Secular Priests and Jesuits, to consult together, whether the Duke could lawfully, and in good Conscience, sit as High Commissioner in Parliament: The Case was clear, and could admit of no Dispute, according to the Principles of his Religion, because he was to confirm as the King's Chief Minister there, such foregoing Acts of Parliament.

ment as had establish'd the Reformation, and condemn'd the Popish Superstitions. Now this being a thing held evil of its self by *Roman Catholics*, and intrinsically, *malum per se*, and not meerly upon the account of its being forbidden, by any Superiour or Written Law, it was in no case lawful for him to co-operate to it, either directly or indirectly, either as a principal Agent, or only instrumentally, and as a meer Substitute: Yet the Godly Fathers acting in this Juncture, in contradiction to their own confess'd Principles, concluded, after some inconsiderable Debate about the matter, That the Duke might lawfully, and in good Conscience sit in Parliament, *touch with the Scepter*; that is, approve of, and ratifie what both he and they called, and thought down right Heresie. So powerful is the influence of Interest over some; yea, most mens Consciences, That it either alters their Judgment, or forceth them irresistibly to act contrary to their settled Opinions.

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ARTICLE XXII.

1. *The Chief Reason why Protestants turn Papists.*
2. *The strongest Popish Arguments from Interest.*
3. *The Conversion of Learned Roman Catholics to Protestantism, undoubtedly sincere, and why.*

For what other rational account can we give of such a turn from the Protestant Religion to the Roman Catholic Superstitions, than that they can hardly resist the great encouragements they meet with from the Papists: For if a Protestant be not well vers'd in his own principle, and able to confute the Popish Errours, a not extraordinary Preferment, a Sum of Money, the Favour of a Prince either hop'd for, or enjoyed, will prove convincing Arguments to him, of the Truth of Popery, and of the falshood of the Protestant Doctrine. The Popish Priests in King James's Reign, observing how im-

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possible

possible 'twas to make the people believe the being of an Infallible Visible Judge of Controversies in the Church, since no such thing is countenanc'd either by the Scriptures, or by General Councils ; as likewise that they could not work them into the belief of the strange Mystery of *Transubstantiation*, destroying the very Foundation of all Humane Certitude, the Testimony of our Sences, and consequently the Fundamental Proofs of Christ's Passion, Death, Resurrection, Ascension, yea, and of his being real Flesh and Blood, if the constant Testimony of Seeing, Feeling, Touching, Tasting, deceive us, as the *Papists* tell us they do in the Consecrated Bread and Wine : The Priests, I say, having learned by Experience, how blunt their Arguments were against understanding *Protestants*, betook themselves to the only method they could hope success from ; viz. to the proposing of great Rewards from King *James* upon the first occasion, and from both
King

King and Pope, by the Mediation of his *Nuncio* then residing in *London*, in case they had to do with Churchmen: And 'twas generally observ'd, that such as went that way to work, were more successful than those who undertook to argue the case with their Adversaries, because their Arguments being generally meer *Sophisms*, laid always open the Weakness of the Arguer as well as of the Argument. But many more yeilded to the stronger Reasons from Interest, Worldly Grandeur, and such other advantages as the Churchmen of *Rome* are us'd to propose to hook men into the bosome of their Church. And indeed I often wonder how it comes to pass, that they make so few voluntary Converts, since they propose so great advantages to such as come over to them, upon what account soever. But on the other hand, if I knew not by my own Experience, the almost irresistible impression of Divine Grace, and the great force of the discovered

Truth, I should far more wonder, that a *Roman Catholick* could ever resolve to turn *Protestant*, because new Converts are generally either coldly receiv'd by *Protestants*, or seemingly mistrusted by such as having nothing but the out-side of the Christian Religion, are disposed to think others as great Hypocrites as they know themselves to be: So that if an understanding and learned *Roman Catholick* turn from *Popery* to *Protestancy*, his Conversion to be sure is sincere, because he is not allured to our side by any Temporal Advantages to be expected from us, who commonly take so little notice of new Converts, that we let them often want Necessaries, if they cannot do for themselves: But if a knowing *Protestant* surrenders himself to the weak *Popish* Arguments, I question not in the least but that he has some considerable Interest in prospect: For why should we think that a man would pull out his Eyes, lay aside the use of his Reason, submit to an
im-

implicite Faith, and turn a Fool for just nothing.

ARTICLE XXIII.

1. *The mean, and irregular Conduct of some Persons of Quality.* 2. *The Design of their Intimacy with some Men.* 3. *The Ingratitude of Tradesmen.*

To say no more of this matter, though a great deal more might be said of it, let us consider in this place another kind of Irregularity occasion'd in some Nations, and particularly in this very Kingdom we live in, by the influence of Riches, and Money, upon some mens minds, who by reason of the great Fortunes they are born to, should have the less value for what they possess so much of, or at least should not behave themselves so meanly as to make their Equals, and familiar Companions, such as have no other thing to recommend themselves to the World, but what

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they

they have got by very unjust and shameful means, as Dicing, Carding, Cheating, Swearing, to say nothing worse, if worse can be said: Do they not give us just grounds to think they keep such Men Company, in hopes of getting from them the ill gain'd Penny by the same methods it was at first got? For what other end can they propose to themselves in courting them, in a manner, at the rate they usually do? They cannot, sure, be in love with their Ingenuity, unless we reckon Swearing, Cursing, Damning, Sinking, &c. pieces of real Wit: They can pretend no kindness to them neither upon the account of their civil and obliging behaviour, since there is no rudeness but such men are commonly guilty of, nor upon the account of their Noble Extraction, because having generally sprung out of the lowest Tribe of Mankind, without either Friend or Allie better than themselves, They buoy themselves up into the world by an inexhausted stock
of

of Impudence, which they should rather be undervalued than esteem'd for. They must then be fond of conversing with such Men so often, and so familiarly upon some other accounts, as either because they are able to pay largely their share in publick Entertainments, to the lessening of the charges of the Company, or in order to bring them back to their first low condition again, by gaining from them what they before had sharp'd from others; and when this is done his Lordship knows no more his Old Friend, and inseparable Companion in Gaming, Feasting, Drinking, &c. whom a little before he was wont to salute, kiss and hug in every corner, as his Bosome-Friend and Equal: but now the case being altered, he becomes on a sudden, like most men upon such occasions, not much fond of the Company they can get no more by. The Lawyers, Physicians, and generally all Tradesmen behave themselves much after the same manner, for their own ends,

all attending, courting, and omitting no kind of respect towards such as they hope to draw in to be their Customers: Yea, the proudest Dealer knows how to bow, cringe and flatter, if by this smooth way, so contrary to his unhewed Temper, he hopes to hook you into an unreasonable price for his Goods, glorying at the same time, and boasting of his Wit, or rather Wickedness, to make perhaps an Hundred Pound at the Years end of every Fool's Penny: For some silly Tradesmen take sometimes the liberty to lend this Character to such as thinking them honest men, trust to their Words, or pay them small Sums, without taking their Receipts; wherein they are not so much in the wrong as one would imagine at first: for considering their daily knavish and deceitful proceedings with honest and well-meaning men, 'tis the height of Folly to deal with them, but upon a supposition of their being all, what some of 'em really are, down right Knaves, whatever

ever may be their pretences to, and reiterated Protestations of Honesty, Sincerity and fair Dealings with all Mankind.

ARTICLE XXIV.

1. *The Jealousie of Men of the same Employment instanc'd in Courtiers.*
2. *The unhappy Condition of Kings.*
3. *Interest prevailing every where.*

To pursue the Scope of this Treatise in some other particulars, 'tis an old Saying and a true one, *Figulus figulum*, &c. That generally men of the same Profession hate one another: This has been observ'd from all times, and among all sorts of men, but more especially among Statesmen, Tradesmen, Lawyers, &c. How intimate soever men may be before they become Courtiers, they are no sooner set up together at Court, but Jealousie seizing upon their hearts, kindles a Flame that nothing can extinguish but the Ruine of their Fellow

low

low Courtier, whom nevertheless they receive and complement after the most obliging manner in the World, upon all occasions, while at the same time they endeavour to undermine him, by the advice of such as they dare discover their ambitious Projects to; and if succeeding in the secret Ambushes they have laid, they overthrow their Enemy, by rendering him obnoxious to the Prince's Wrath, or the Commonwealth's Indignation; their next step is to get into his Employment Civil or Military, if perhaps he was in a better post than themselves. What troublesome and factious Intrigues all Courts are embroyl'd in, 'tis too well known to be particularly taken notice of in this place, as if it were hard to guess at the true Cause, and secret Spring of the Plottings of great Men in Places of Trust and Authority one against another. But there is one thing not so obvious to every common Understanding, that gives occasion to the uneasiness of most
Cour-

Courtiers; and it is this, That very often Men unfit for business, to say nothing worse, are set over their Heads, because they have been able to present largely some body or other, who upon this encouragement represented them to the Sovereign as Men of great Worth and Integrity, and fit to serve him in any Employment whatsoever: But the pity is, that Kings must of necessity see with other Mens Eyes, else they would often discover, that their sincerest Friends are commonly no partakers of their private Favours, either because they have not wherewithal to buy Places of Profit and Honour, as others less deserving do, or because they are misrepresented to their Sovereigns, as if they ought to be afraid of them, as their Enemies: But 'tis in vain to complain of this, and other Abuses of this kind to be met with in all Courts, and at all times: for let Princes take what measures they please, to give everyone his due, prevailing Interest both in
Church

Church and State, will still get more than real Merit. It is likewise more regarded than it should be in most Courts of Justice, to the great oppression of the poorer sort, and of such as cannot go on with their business by the ordinary methods of Law, for want of Money: for grant the Judges to act never so justly, or at least, which is all that is required of them, *Secundum allegata, & probata*, according to the Depositions and Proofs proposed in the Case debated; yet the subtle Lawyers, unless very conscientious, upon the prospect of a great Reward, know how to stretch the clearest Decisions of the Law, in favour of their Rich Clients, to the very deceiving of the ablest Judges. If Interest prevail with them; it has no less power over all the other Tribes of Mankind: What Quarrels, Divisions and Heats does it not daily occasion among all sorts of Tradesmen, their whole business generally being not so much to out-do, as to un-do
Church one

one another; as 'tis likewise observed to be practis'd by some Physicians, who finding always fault directly or indirectly, with whatever they have not prescrib'd themselves, offer modestly their Service to the Patient, especially if Rich, with a Quack-like promise of a sure, easie, speedy and infallible Cure:

Auditum admissi risum teneatis amici.

Quid tanto dignum dabit hic promissor hiatu?

ARTICLE XXV.

1. *The true Cause of the Popish Fury against Protestants.*
2. *A short account of the Popish Hierarchy.*
3. *Why the Council of Trent oppos'd a thorough Reformation.*

I have been sometimes concern'd to know the true Cause of the Fury of Roman Catholicks against such as are not of their own Religion,
and

and more especially against Protestants: I was at first of Opinion it was a meer Zeal, like that of the Apostles, who would have consum'd the *Samaritans* to ashes, for not admitting our Saviour into their City: I concluded then sometimes with my self, that their foolish perswasion of our being Reprobates, if we die not in their Communion, was the occasion of the pains they take to pervert us to their principles, by all possible means, whether lawful or unlawful: And really the ignorance of the Popish Mob, as likewise of the simple and blunt Fryars, is so gross, that not a few among them are acted by such a blind Zeal as this is. The Prelates and Clergy of the Church of *Rome* are no less zealous than the unlearnedest Priest, to root out what they think, and call Heresie, either by fair means, if against Sense and Reason they can impose upon the unthinking Multitude their new coin'd Articles, or by the *French* method of Converting, and Dragoon-
ing

ing Men into the Popish Religion: But, no doubt, in all such proceedings they propose to themselves some other end than the meer saving of Souls; for I can hardly think them so great Fools, as to believe really that there is no way to Heaven but by and through the particular Church of *Rome*. Now what this is you may discern more distinctly by the following and short account of the Popish Hierarchy and Clergy: The Power over Christ's Natural Body, assum'd by the *Romish* Priests in the Consecration of Bread and Wine, has by degrees swell'd them so big with the Opinion of their own Authority, that in the Council, if I misremember not, of *Constance*, they unanimously declared, that notwithstanding the Institution of the Sacrament by Christ himself in both kinds, notwithstanding the Practice of the Primitive Church continued during the space of Fourteen Hundred Years, yet they, yea, they forsooth, thought fit to Order, Command and Ap-
point,

point, That the Lay-Christians should be partakers of the same, but under one kind only, or that they should eat the Bread alone, without receiving the Cup. If we consider more particularly the present Condition of the Bishop of *Rome*, we shall find, that there is no Prince in the World so absolute as he is over those of his Communion: He absolveth them when he pleases from their sworn Allegiance to their Princes; he pretends, as he often express'd himself in his Bulls, to the Power of *Scattering and Gathering*, of *Settling and Pulling down*, of *Planting and Pulling up* again at pleasure, by Depri-
vation, Excommunication, Deposition of Sovereign Princes, if they act against his Authority, he being the only Prince in the World incapable of doing any wrong, in the Opinion of such as believe him infallible. The Inferiour Bishops are of late, but chiefly in *France*, become as absolute, every one in his own Diocess, as the Pope himself in
that

that of *Rome* ; and generally the Popish Churchmen are become every where so vastly Rich , that their Treasures make at least a Third part of what the Prince they live under enjoys. You shall find in *France*, *Spain* and *Italy*, Convents and Nunneries possess'd of Three or Four Thousand Pounds *English*, of yearly Revenue, to maintain Fifteen or Sixteen lazy Monks, to whom whatever is given, or left by Testament, can be of no further use to the Publick, as lying buried among them, without ever circulating any more thence to the advantage of the Commonwealth. We may now begin to gather from the Premises the true Cause of the Popish Zeal, either to destroy or convert Protestants, which is no other, if narrowly look'd into, but their own Temporal Interest, grounded upon that Natural Inclination to maintain and keep what one has once acquired, by what means soever : for the *Romish* Priests cannot but know, that wherever the Prote-

stants prevail, they must of course lose their Ground and Authority, and must Lord it no more over their Brethren, as they now do: So that if the people were once thoroughly reform'd, they would put an end, as they have effectually done in *England*, *Germany*, *Danemark* and *Swedeland*, to the Tyranny of the Papists over Mens Bodies by their Antichristian Inquisitions and Persecutions, as well as over their Souls, by an absolute Command to lay aside the Use ofⁿ their Reason, and submit blindly to their pretended infallible Decisions. A thorough Reformation would likewise occasion a more equal distribution of the Treasures the Churchmen of *Rome* heap up for themselves, among the Members of the Commonwealth: So that the vast Riches that are now in a few hands, would soon circulate to the Relief of the Poor, to the daily encrease of Trade, and encouragement of Industry. No wonder then if the Council of *Trent* did so much

much oppose a thorough Reformati-
on; for it being made up of Rich
Cardinals, Bishops, Abbots, Generals
of the Regular Orders, and of Cler-
gymen of all sorts, they foresaw their
Fate, if they discouraged the Abuses
slipt into the Church of *Rome*: Yet
the Popes were so afraid, that some
knowing, and well-meaning Men a-
mong them, for they were not all
of the same Temper, should endea-
vour the new modelling of their
Church into a better frame, that
they suffered nothing to be done in
the Council but by and with the
Consent of their own Legates, *pro-*
ponentibus legatis; which gave occa-
sion to some to say, that the Holy
Ghost was sent every week from the
then Pope to the Council in a Cloak-
bag, because of the Pope's sending
his weekly Instructions to the Fathers,
with express Orders to act according
to the secret Resolutions of his Pri-
vy-Council. Let us not then here-
after accuse the *Romanists* of being
blind Zealots, since their Zeal is real-

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ly according to Knowledge, at least, of their own Temporal Interest, which they, and most men, as well as they, are only concern'd for.

ARTICLE XXVI.

1. *That few act upon the account of meer Honour.*
2. *The Fate of ingenious Men.*
3. *The Rich seemingly admired.*

Though undoubtedly there be some in the World that act meerly upon the account of Honour, Glory and Reputation, as some Authors do, who pretend to no other advantage by their Writings than a great Fame, yet if we look narrowly into Mens Designs, few or none are contented with a bare and empty Name, but still aim at something else more solid and more real: Neither can I blame them for so doing, because I think it no real happiness, though I know it to be the Fate of many Ingenious Men, to be daily talked of
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and much commended both at home and abroad, for their Useful and Learned Productions, while at the same time they starve in some corner or other unheeded: For though Poverty be not reckon'd a Crime, yet it being a thing that most men are more asham'd of than of the greatest Sins, they are likewise asham'd to keep Company with such as are Indigent or Poor, whatever may be their other Qualifications, and the Natural Endowments of their minds: I speak of the Generality of Men: For some, I know, there be who love rather to improve their Intellectuals, by conversing with such as they may learn from, than to be intimate with some of the richer sort, who can boast of nothing but what is without themselves: yet such men are often esteem'd by the Vulgar, and called by Designing Men both Sensible, Wise, and Witty, because of some advantages they aim at for themselves, by their mean and insipid flatteries; which contribute only to

make these Rich Blockheads the fil-
lier, and prouder of their fancied
Parts, while at the same time admiring, and loving themselves without a Rival, they are deservedly undervalued by such as take notice of their simplicity, in ascribing to their real Merit, the outward respect we give them only upon the account of their *Quantity*, or *Quality*, in case no other thing recommend them to our Esteem. There is another thing to be considered in this place, as being a-kin to what I was saying before, That as the Poor have no Friends at all, or very few, so the Rich never want great Numbers, either of true or pretended ones, and that meerly upon the account of their Riches. When Fortune smiles upon a Man, his Relations, that shunn'd his Company when it frown'd upon him, flock to him again, as if he were come from a strange Countrey, to welcome him home: They now offer their Services with a Thousand Protestations of the sincerest Friendship

ship to him, whom a little before they denied to have a Drop of their Blood in his Veins : But his Condition being now alter'd, though he was degraded at first by his Want, he is restored to his Honour again by his Plenty, to the great satisfaction of his Friends, who on a sudden are become his Courtiers, Slaves , and Creatures too, in a manner, rather than his Equals, or Superiours : And since such great things are done by Riches, who can blame Gentlemen, yea and Persons of an higher Quality, for binding their Children, if they cannot allow them sufficient Portions to Tradesmen, that by their own Industry they may get in time the only thing Men are generally valued for ; that is Money : For though upon daily Experience we must confess it to be the ordinary occasion of Prodigality, Luxury, Murder, Rebellion, Sedition, and generally of the horridest Crimes ; yet on the other hand 'tis no less certain, that the entire want of this necessary Tool, maketh

· keth often way for the very same sins and immoralities : So that a moderate Fortune is the only thing to be wish'd and prayed for in this World, lest we be either tempted to Wantonness, through a too great Plenty, or press'd into Despair by the sting of a pinching Necessity.

ARTICLE XXVII.

1. *Why Men change often their Opinions.*
2. *Some of the Dragoon'd Papists real Converts, why, and how.*
3. *What had been the Event of the late King's successful Attempts.*

We ought to consider somewhat more particularly in this place, what I have but slightly hinted at in another, how Men change often their Opinions, according to the different appearances of their Interest : for how many have written seriously for absolute Monarchy, who have prov'd afterwards zealous promoters of a Commonwealth, when it seem'd more

more favourable to their Concerns ; in so much, that not a few have contradicted themselves, by answering those very Arguments, which in another juncture of Affairs they propos'd to the World, as undeniable Truths. With what heat was not the Duke of York's Interest oppos'd by some known Writers, who having better consider'd of the Matter, that is, of their Interest, chang'd their tune so soon as they saw him in a posture to serve their turns. 'Tis confess'd on all hands, that *Oliver Cromwell* was both an Usurper and a Tyrant, yet the same Pen, as I am inform'd, that wrote for him, wrote afterwards the deserved Praises of *Charles* the Second, the undoubted Heir of the Crown. So true it is, that a present Interest representing to us the worst of Objects by the fairest side, either gives us no time at all to consult with our selves, if what we undertake be commendable or not, or causeth us to look upon all Reasons contrary to it self, as weak,

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unconcluding, and of no weight, though formerly, when our Affairs were in another situation, we took 'em to be true Demonstrations. We have a considerable Instance of what I do here affirm in a late Bishop, who though a Protestant, was so charm'd by the Favours he had received, and hop'd to receive from King *James*, that he strain'd his Parts to clear the Papists of Idolatry, by such a false Notion of this heinous Crime, that none but a Man as interested as he was, could have ventur'd to publish it: *His best Body of Divinity*, as he said once, *a Coach and Six Horses* maketh sometimes a greater impression upon a covetous Mind, than the strongest Reasons of the ablest Divines, not supported by a Concomitant Interest. Though I doubt not but that several of the *French Hugonots* have complied in the late persecution against the severest Checks of their own Conscience, yet I am of Opinion, that many of them likewise are real Converts to the Popish

pish Principles, because Interest by degrees blindeth sometimes the clearest Understandings, so as to cause Men not only to act, but also to think quite contrary to the first Grounds they built their Faith upon. A Man thus tempted to change his Religion, begins first to look upon the Arguments of his Adversaries, as not so absurd as he thought them to be; then after some Debate with himself, he concludes them to be probable; and lastly, by the irresistible Eloquence of Interest, he believes them to be true. 'Tis much after the same manner, that Men turn not only Papists, but likewise *Mahometans*: For if Worldly Concerns did not influence Mens Judgments so powerfully as really they do, how comes it to pass, that the very Christians, if not so soon, at least very often, a little after they are conquer'd by the *Turks*, turn zealous *Mahometans*, and bigotted *Renegado's*; the chief Reason why *Mahomet* ordered his Religion to be
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propagated by the Sword, being this, That he thought Temporal Interest would draw greater Numbers to his side than any other Arguments whatsoever. Wherein he was not much mistaken, since considering the duration of both Religions, the higher and Divine Inducements to Christianity, have made fewer Converts than the Temporal Advantages he proposed to his Followers, if it be true, as I believe it to be, That the *Mahometans* are now much Superiour in Number to the Christians. I shall add upon this occasion, That I doubt not but if King *James* had been successful in his Attempts, many, if not most of the *English* had embrac'd Popery by Force at first, and perhaps at last by free Consent, and a real Submission of their Judgment to enjoy peaceably those Advantages they could not pretend to without changing their Principles, it being observ'd in those days, that some profess'd Protestants, yea, and Gown'd ones too, seem'd

seem'd inclinable to close in with *Rome* again, because their Interest told them, that this was the shortest way for them to Preferment.

ARTICLE XXVIII.

1. *The Necessity and Conditions of a Married Life.*
2. *Its Compleat Happiness.*
3. *The French Mar-ques his Interested Marriage.*

To add in this place some new Particulars relating to my Design, 'tis certain, that there is no happier State of Life in the Catholick Church than that of Marriage, it being the chief and only Remedy prescrib'd by the Spiritual Physician against burning, though the *Romanists* will not allow their Priests the use of it, and the great Supporter of Mankind, by a Social Life, and by a free and reciprocal Communication of the Soul as well as of the Body; though many things contribute to make up the Happiness of this State, as some proportion

portion in Age, Humour, and Quality, Conjugal Chastity, Moderation in the use of Matrimony, a patient Temper, and capable of bearing with one anothers Infirmities, Discretion, Wisdom, besides all the other Christian Vertues; yet a competent Estate seems to be necessary to make the married Couple happy, yea, and vertuous too, if such as are joyn'd together in this State of Life, be inclinable by their Education, or Sober Temper, to make good use of the Blessings God has been pleas'd to bestow upon them, as being often thereby freed from such occasions of Sin and Temptation, as prove sometimes a very hard Tryal to the strongest Vertue. But this very Money which I think so necessary for the compleat Happiness of a Married Life, bringeth along with it all kind of Misery, if it be in the hands of those who being vitiously inclin'd, make it the Instrument of their daily Crimes, and idle Courses, in Carding, Dicing, Whoring, Drinking, there

there being no Trick, Cheat, or Shift that such Men will scruple at to compass this necessary Tool to a bad Life, as well as to a good one. The Story of the *French* Marquess is pretty well known, who having spent his whole Estate in Gaming, married at last the Executioner's Daughter, because her Father could allow her a considerable Portion, which gave her quality enough to become a Nobleman's Lady.

Et genus & formam Regina Pecunia donat.

ARTICLE XXIX.

1. *The Being of God known by its self, as a Self-evident Principle.*
2. *Several Demonstrations of the Existence of God.*
3. *Why some Men endeavour to deny this important Truth.*

Interest does not only put Men upon odd Practices, but likewise upon

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on very unaccountable Speculations. I know nothing in Nature so demonstrable as the Being of God, and whatever School-Divines teach to the contrary, I am irresistibly inclin'd to contradict them, when they generally affirm this Proposition, *Deus est*, God exists not to be a Self-evident Principle: For if God is a necessary Being, as we all conceive him to be, then this very *Idea* implies his actual Existency; or if a Being infinitely perfect be possible, as all Christians say 'tis, then to be sure it really exists, because actual Existency must of necessity be reckon'd one, yea, and the very Foundation of all his other Perfections. This unanswerable Demonstration to a Christian Reader, may be propounded thus in a few words: *A Being infinitely perfect, implies no Contradiction; therefore it actually exists*; the first Proposition is agreed to on all hands among Christians, and cannot be denied by Atheists themselves, upon any probable Grounds; the Inference was
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proved a little before: but because in answer to the first Demonstration, the Atheists allow no being to be *necessary*, I must close in with them, and endeavour their Conviction, by an unanswerable Demonstration, though I confess it neither to be a *Priori*, as the School-men speak, or from the Cause, because there can be none such, God being the First Cause of all things; nor a *Posteriori*, in the Rigour, or from any Production of God; yet from an undeniable Falshood, which must needs ensue upon our allowing with the Atheists, this Principle, *That all things, without exception, are contingent*; and it is in short this, *That all possible things might become impossible, if all things were contingent*; which no man of common Sence will grant: For let us suppose what is really possible, if all things are *contingent*, that nothing actually is, since a *contingent* Being is that which may be, or not be. Now in this case all possible things, that is, all *contingent* things

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are impossible, because that is impossible which has no Cause to bring it out of the bosome of nothing. But there is no Cause to bring *contingent* things out of the bosome of nothing, if they once are not in being; therefore they are then absolutely impossible. That there is no Cause to bring *contingent* things out of the bosome of nothing, if they once are not in being, 'tis clear from the supposition of nothing actually existing: For first, grant to the Atheist all things to be *contingent*: And secondly, allow this supposition not impossible, if all things are *contingent*, that *nothing is actually in being*. Then to be sure there can be no cause to bring any thing out of the bosome of nothing; that is, to produce any thing, because nothing can act unless it have an actual foundation both in Essence and Existency, which is not here allowed of, because we suppose nothing to exist; for since the Atheist grants all things to be contingent, he must of necessity

ty confess, that they may not be; and in this case, as I have sufficiently prov'd, they are all impossible. From the Premises 'tis clear, That unless we admit of a necessary Being that is the Cause of all things we must confess against the clearest evidence of Reason, *That all things possible may become impossible, if all things are contingent, Quod erat demonstrandum.*

But because this Metaphysical way of reasoning is not fitted to a vulgar Capacity, I shall endeavour to prove the Being of God, by such an easie and obvious Argument, that I am concluded by it my self to believe, that there can be no such thing as a down-right Atheist, in the grossest sence of this word, because all Mankind being Eye-witness of the regular Natural Motions, whither in the Heavens, or in this Globe we dwell upon, the very dullest sort cannot but know, that a constant Uniformity in Motion must of necessity proceed from the over-ruling Direction of an Understanding Being,

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since no fortuitous Motion can either be durable or regular: For if the Stars, for Instance, mov'd in their respective Orbs by meer chance, and not by certain Laws prescrib'd to 'em by the Author of Nature God himself, could any man be so unreasonable as to think, that their rising, and their going down, their monthly, and yearly motions, and all their other *Phenomena's*, or appearances, could prove so constantly regular as we observe them to be? Would not those vast Celestial Bodies, tumbling up and down those huge Orbs, without the concurrence of an Understanding Being to direct them, fall often foul one upon another, and represent to us every Day New Objects to look at, by their daily fortuitous Combinations? Certainly, if nothing but chance govern this World, we must believe that to be most false which we know by daily Experience to be most true, that a Clock, or a Watch, is made by the fortuitous concourse of the Spring, Chain,

Chain, Wheels, &c. into that situation which is necessary to shew the Hours of the Day ; That Stone, Timber, and other Materials tumbling luckily , but fortuitously together, rais'd all the Cities and Stately Palaces of great Princes, without any Architect or Overseer of the Work, that the Body of Man so admirable for the Excellency of its Structure, is not the product of Art, but a meer fortuitous Coalition of Atomes.

But though this visible World prove to us the Being of God, by as many convincing Arguments as there are Creatures in the Universe ; yet so irresistible is the Impression of Interest over some mens minds, that if it were possible, they would extinguish the in-bred Light that points out to them a Deity with the same Beams it setteth before their Eyes the Visible Works of its Almighty Power, since some endeavour to impose upon themselves the belief of a fortuitous Coalition of the Atomes into such a Frame as we now observe in

the World, without taking notice of a Sovereign Being, as the true Cause of this so orderly, and so wonderful a Structure, to that degree of Blindness and Impiety, as to say in their Hearts, *There is no God; Dixit impius in Corde suo non est Deus.* But to make use of the Scripture-phrase, 'tis impossible they should say so in their Understanding, *in intellectu*, because whatever they seem to say to the contrary, they cannot but judge by the obvious Regularity of the *Natural Motions, and yearly Productions, that there is a God*; and how merciful soever, a severe punisher of Sin, though they wish perhaps, there were no such Being, that they may never be called to an account for their daily Sins and heinous Misdemeanours, for cheating other men of their Goods and Estates, without the least Scruple, their chief, and only Design in endeavouring thus to blind themselves, being no other but to heap up by unlawful means, whatever may contribute to

to their Satisfaction in this World, without any Check, if it were possible, of their Conscience.

A R T I C L E X X X .

1. *The Justice of God asserted.* 2. *What the Desire of Eternal Happiness implies.* 3. *Why some Men deny a future World's Existence.*

That a future World's Existence is denied by some who are thoroughly convinc'd of the Being of a God 'tis too evident, but not to every Vulgar Understanding, upon what Grounds, though one would think they could give no rational account why they flatly deny such an almost self-evident Truth: For since they allow God to be Just, and to that degree, that no kind of Injustice can be laid to his charge, they must of course acknowledge another Life after this, in which the just and best sort of men are often oppress'd, while the Wicked flourish, and live

in Plenty, adding to their Sins, as they add to their Treasures. We must then, without doubt, expect Justice to be done sometime or other, both to the former and to the latter, as well knowing God to be the Punisher of Sin, as well as the Rewarder of Vertue, but neither could be true, without the Truth of a future World, because 'tis certain, that Vertue is not always rewarded in this Life, nor sin punish'd. The men we speak of in this place, must needs be convinc'd of their judging contrary to their own Experience, if they do but reflect upon the desire they find themselves press'd with of an Eternal Happiness, which God, whom they allow to do nothing in vain, has planted in their Hearts, in order to make them use the means he has prescrib'd for the attainment of the same. Notwithstanding the irresistible Evidence of the foregoing Reasons to all mankind, if lay'd open in every Particular, some deny still the Being of a future World, because

cause 'tis, they think, their Interest so to do, since if there be any such State after this Life, they may expect to suffer in it, for their Crimes committed in this; not to mention, that the belief of a future World would oblige them to make restitution in time of what they had got together by unjust means, as Cheating, Oppression, Usury, Simony, and other such like Sins: So irresistible in some is the Power of Temporal Interest, as to cause them not to believe, or at least, to doubt of this fundamental Article of Religion, that they may pursue their Worldly and Transient Concerns, without any Scruple, or Fear of Punishment.

ARTICLE XXXI.

1. *Pretences of such as admit of no Free Will.*
2. *The Consistency of God's Foreknowledge of, and Sovereignty over Mens Actions, with the Freedom of Humane Will.*
3. *Why so many follow the Predestinarian Principle.*

'Tis upon the same account, that so many fancy themselves Slaves, and deprived of all Freedom of Will, yea, and seem to be sure of what they say, 1. From the Foreknowledge of God. 2. From our Dependency upon him. Yet 'tis certain on the other hand, that the Divine Prescience, or Fore-knowledge, is not destructive to our Liberty, though I deny not but that our Actions, because of God's Foreknowledge, may be call'd, to use a School-Expression, *Hypothetically*, or *Consequentially* necessary, as the Fall of a Man into a Precipice, is necessary

cessary in the same sence, if I see him fall ; in which Case it cannot be said, that my looking on throws him head-long into the Ditch. This Vulgar Example may help us to remove this not inconsiderable difficulty against an experienc'd and felt Truth, as that of our being free, and not necessary Agents. As to what is us'd to be said of the Inconsistency of our Freedom, in acting with our Dependency upon God, 'tis but a very illusory and frivolous Objection: For though I be suppos'd to act freely, 'tis certain, that this very Power of acting freely is from God: *Quid enim habes quod non accepisti*, says the *vulgate* Edition of the Bible somewhere, *What hast thou that thou hast not received?* Therefore it cannot be said, that I do not depend upon God in acting, unless it be first made out, that I have received this Power from some other Being. As then a careful Father, giving money to his Son, giveth him at the same time this whole-
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some and Fatherly Advice: *Though I leave you to your own Liberty, my Intention is, that you should make a right Use of this Gold, and not throw it away upon sinful Recreations, because I am resolved to punish you, if you apply this Money to other Ends than I intended it for; and to reward you, if you comply to my earnest and just Desires.*

By what this Father says to his Son, we may conceive how God behaves himself towards us, in giving us the Power to do good and evil, but with a Design that we should do good and not evil, lest we be severely punish'd for omitting what we should have done, the former being intended, and not the latter, though we be free to do either; else we could neither be said to deserve Praise for the one, nor Punishment for the other. To conclude, we must either say, that God could not create Man free; or in case he created him free, that he allowed him the Power to do
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good and evil, and that he is, notwithstanding this allowance, absolute Master of all his Actions, because he may hinder them when he pleases, by either destroying or suspending the Power they spring from. As I am then of Opinion, That some other Reason engageth so many Christians to embrace this immoral and dangerous Doctrine, so I believe it to be nothing else but a certain kind of Interest. Though not a few, I confess, of a good Life and Conversation, deny flatly the Freedom of Humane Will to do good or evil, yet 'tis, I fancy, impossible they should owe their Goodness to this *Predestinarian* Principle, because if once believed, it must set a man extreamly at ease, and make him wholly unconcern'd in his Conscience, how unlawful soever the business may be he goes about: For why should a man scruple at any thing, if 'tis not in his Power not to do what he does. That I may be the better understood, I shall state

state the Case thus : Suppose a man much stronger than my self, laying hold on me, killeth another man with my hand, am I guilty of the Murder, or he, who makes use of my Arm to commit this Crime, in a manner irresistible on my side ? The Application of this Example is so easie, and so obvious to the meanest Capacity, that I need not enlarge upon it : For, as no man having his Wits about him, will think that I ought to suffer upon the account of the forementioned Murder, which I could not hinder ; so I cannot fancy my self liable to be punish'd by the Laws of a Just God, because of my committing a Crime which I could not possibly avoid. 'Tis true we kill noxious Animals, by reason of the hurt they do, or may do to the Members of the Commonwealth ; but yet we are not so unreasonable as to think them guilty of Sin upon that account. If then we follow the *Predestinarian* Principle, we must of course fancy our
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selves guiltless, whatever Sin we commit, since we have no freedom to shun it. I desire to have nothing to do with Men thus Principled, because if I do them a good turn, I shall not be thank'd for it; and they being acted in their deluded Fancy, like meer Machines and Slaves, rather than acting like Free and Rational Men, will not scruple to do me an ill one upon occasion, because in their Opinion they cannot help the doing of it: for whether they keep or break the *Commandments* of God, this is never ascrib'd by them to choice, but always to their irresistible Fate.

ARTICLE XXXII.

1. *The Impression of the foregoing Arguments upon Mens Understandings.*
2. *The Liberty of Adam, and of his Posterity.*
3. *The Benefit of the pretended Want of Free Will.*

Some are so puzzl'd by the foregoing Arguments, that they are forc'd to allow us a true liberty of doing good and evil, and to confess upon all occasions, That Man is, and always was a Free Agent; yet the Chief Freedom they seem to aim at, is that of committing what Crime they please, without the least Check of a Wounded Conscience, since at the same time they maintain all our Actions to be Necessary, because, forsooth, they are Voluntary; as if a Horse, for instance, in the more probable Opinion of his not being a meer piece of Mechanism, were a Free Agent upon this account, That he goes on with all
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imaginable inclination to eat up the Hay or Oats in his view. Such men ground this dangerous Opinion upon this false Supposition, That we have lost the Liberty that *Adam* enjoyed, and consequently, that we have no Freedom at all to do good or evil, to obey or not obey : Which Mistake may easily be redress'd, if we consider, that *Adam's* Liberty consisted in this, That he had the Power to do good and evil, to obey or not obey, with a greater Propensity of his Will, if I may so say, towards the good than towards the evil ; whereas we, through his fault, are born with a greater inclination to evil than good , because of our Original and Hereditary Corruption : But withal 'tis certain, that we are free in the foresaid manner, to allow Teaching, Preaching, Advising, Commanding to be of some use or other to Mankind, or for some end or other : For let men pretend what they please, a real Necessity is inconsistent with the usefulness either of

Counsel or Command, as likewise with the Justice of him who punisheth me for what I could not avoid ; as for instance , Is it reasonable that I should be punish'd for committing a Fornication that I could not resist ? And how could I resist the Temptation, if I commit the Crime through an unavoidable Necessity, as the *Predestinarian* Tribe teacheth us admitting this self-evident Contradiction, That whatever is done voluntarily is done freely, and yet necessarily at the same time : Whereas the real Freedom , upon which depends all the Morality or Immorality of our Actions is that, and no other, which excludes all Necessity. To be short , our present Condition, notwithstanding the Fall of *Adam*, is still this, that *We* can freely do good or evil ; whereas the *Elect* in Heaven can do no evil, and the *Reprobates* in Hell can do no good ; the former being upon that account most happy, and the latter most unhappy, while *We*
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are between both, in a meer Capacity of being either, by the good or bad use of our Free Will. But since 'tis so evident that we are free Agents, or real Actors upon the Stage of this World, and not meer Machines, how comes it to pass, that many, and those too of good Reputation in the World, for their good Life and Behaviour, are of a contrary Opinion? To this I answer, That whatever other Rational Account those Gentlemen may give of themselves, as to this Particular I shall venture to say, That they are chiefly press'd to embrace this Doctrine by a Principle of Interest, because how averse soever we may suppose them to be from Sin, yet I question much if they scruple the committing of it, when they consider themselves destitute of all Freedom of Indifferency, and as necessary Agents unable to suspend their own Actions upon a full Concourse of all the required Conditions: For a man of Sense must needs think himself

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guiltless, in case he commits Robbery, Fornication, or Adultery, if he once is perswaded, that he was, I do not say forc'd, because we know the Sinner to be always willing, but necessitated to commit such Crimes, as the Enemies of Free Will do usually teach he is: Wherein they give either too little scope to their Reason, or too great scope to their Conscience, by thus ridding themselves at once of all its troublesome Checks.

ARTICLE XXXIII.

1. *The Return of New Converts to Rome again.* 2. *And why.* 3. *The Power of Interest.*

The foremention'd Doctrine against Free Will, if believ'd, may soon clear the Scruples of some late Converts to the Church of Rome, who after they had liv'd a while among us, went back to *Ægypt* again; but they being generally of
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another Opinion, must of necessity be misled by some other Principle: And this sure can neither be the Weakness of the Protestant Arguments, nor the Strength of the Popish ones, which they cannot but know to be groundless and insufficient, as being built upon Two false Suppositions; *viz.* of the Universality and Infallibility of the Church of *Rome*: The hardships then, I fancy, they suffer among us, are sometimes so pinching, that 'tis not much to be wonder'd at, if some of them resolve to turn Papists again rather than starve. 'Tis true we should chuse Death rather than conform to an Idolatrous Worship; but as we are not sensible of our own strength so long as we live in Plenty, 'tis easie for a man in the actual possession of Two or Three Thousand Pounds of Yearly Revenue, to pronounce such grave Christian Sentences, while he is not afraid to be ever put to the Tryal, which perhaps would discover his Weakness, as well as that of

some *Romish* Converts. Nothing was so stout as *St. Peter*, before he was tryed, and till then he thought he could easily lay down his Life for his Saviour, whom yet he very Cowardly denied at the first Challenge of a *Servant-Maid*. Nothing, I am confident, is so real as the Conversion of most of them that come over to us from the Church of *Rome*, because nothing can be so obvious as the Errors of that Church: But yet Humane Frailty is so great, that considering on the one hand, our hardness to New Converts, and on the other hand the fair Offers of their former Brethren, either our Covetousness throws them into Despair, or the Temporal Advantages proposed to 'em by the Church of *Rome*, prevail with them to chuse rather to live Hypocrites among their Old Friends the Papists, than starve in the Profession of the Truth among Protestants.

Thus an inconsiderable Temporal Interest makes sometimes a stronger

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impression upon mens minds, than the very Eternal Welfare of their Souls.

ARTICLE XXXIV.

1. *That most Men act contrary to their Profess'd Principles.*
2. *The best Popish Argument.*
3. *If it be lawful to use Violence, in order to force Men to consider of our Reasons in matters of Religion,*

'Tis always upon some such account that most men, not to say all, without Exception, act contrary to their own confess'd Principles: For how many grant upon all occasions, that no Violence is to be used in matters of Religion; that nothing is so much a man's own as his Conscience; that God alone is to judge of our Thoughts, and not Men; that no Humane Power can call us to an account for our Thoughts, though it may punish us for our manifest and visible Deeds: yea, the very

Church of *Rome* it self did of old affirm, That she could not extend her Power over mens inward Sentiments, *Ecclesia non judicat de internis*. Nevertheless, she thought it at least her Interest, as certainly 'tis, though not that of Jesus Christ, to usurp an Arbitrary Power over mens Thoughts, as well as over their Bodies; else how could she think it lawful either to Draggon men into her Bosom, or to extort from them Confessions conformable to her Doctrine, by the Antichristian Cruelty of her Tyrannical *Inquisitions*: But yet if such as take the fittest measures to compass their Ends, are deservedly reputed Wise and Prudent, we have no great reason to think the Papists so great Fools as some call them: For since 'tis flatly against the clearest Evidence of Sense and Reason to believe the Mysteries they generally teach; as for Instance, the Mystery of *Transubstantiation*, or that the Pope of *Rome* is Infallible; it had been no piece of Wisdom in them

them to have used Arguments in order to convince us of such manifest Untruths: They knew very well that nothing but the Faggot, Sword, or an unmerciful Inquisition, could force men to an outward Profession of their belief of such strange Opinions. But I need not enlarge upon this Subject, since the Papists themselves confess ingenuously, and maintain openly the Lawfulness of Persecution upon the account of Religion; and that men are not only to be drawn in by Argument, but likewise to be forc'd into the Bosome of the Church by the Dint of the Sword. I cannot dissemble in this place my hearty Grief and Concern that some *Protestants* likewise, who pretending to Meekness, Clemency, and Tenderness, grant nothing to be more Antichristian than the persecuting of Christians upon the account of their perswasion, should allow of Force in matters of Religion, so far as may be judg'd necessary to make men consider seriously

ously of our Reasons, that at last, after a thorough Conviction, they may embrace that which we think Truth, as if it were not in reality all one, to force a man to change his Religion, and to force him to a serious Examen of our Arguments ; which, how weak soever, will, I fancy, soon appear unanswerable Demonstrations to such as must suffer either Poverty, Imprisonment, or Death it self, if they confess not themselves fully Convicted. The *French* Persecution was no worse than this would be : For that Prince, I mean *Lewis*.XIV. never pretended more than to compel his Subjects to a serious Consideration of the Chief Grounds of *Popery*, because he well knew, that the weakest Argument, supported by the Dragoon-ing Sword, would either convince his Subjects, or at least convert them, so far as to make them Hypocrites, which was perhaps all the success he could hope for by this *Most Christian* method. I wonder then that
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men professing, upon all Occasions, Meekness and Moderation, should still stand up for what is worst in Popery, the Spirit of Persecution, as they really do when they maintain it to be lawful to use Violence, in order to oblige men to consider of their Arguments, which how weak soever, may gather a great deal of Strength from the Force us'd. But I cease to be amaz'd at such strange Proceedings, when I consider how Natural 'tis to all men to pursue eagerly what they think their real Interest: For as we are all naturally proud, and passionate Lovers of Authority and Command, we are easily perswaded, that we cannot compass better our ambitious designs than by maintaining our assum'd Power to force men to a serious consideration of the Reasons we ground our Opinions upon, which is nothing else, if narrowly look'd into, but still a Claim to the Popish Infallibility, though we declare upon all occasions our Abhorrence of such a ground-

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groundless and Antichristian Prin-
ciple.

ARTICLE XXXV.

1. *The Jesuits zealous Defenders of the See of Rome.*
2. *And of such Princes as can best protect them.*
3. *The Remissness of their Morals whence.*

No Sect in the World ever pretended more to Infallibility than the Jesuits, who generally hold it an Article of their Faith, That not only the General Councils, but the Pope likewise, *loquens ex Cathedra*, is as Infallible, in some manner, as God himself: How men of such Sense and Learning, as undoubtedly they are in their own way, can be guilty of such a gross piece of Folly as this is, few or none perhaps can better guess at than my self, as having been once particularly acquainted with their Affairs. Since then 'tis to be supposed, that designing men never act
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the Fools part but upon some wise account, we need not wonder that the Jesuits having first seriously consulted together about the matter, resolved to prove zealous and obstinate Defenders of that Article, which would put the greatest Obligation upon the Pope, *viz.* of his being the Infallible and Visible Oracle of the Universal Church; though they could not but know the unreasonableness of this Tenet, and that they might as well believe the Pope Almighty as Infallible. But however they were prevail'd with by a Principle of Interest and Self-preservation, to maintain this both Antichristian and Atheistical Doctrine, because they being much younger than most of the other Religious Orders, and upon several known Accounts hated by them all, they prudently judg'd that it was impossible for them to withstand so many powerful Enemies, unless they were supported by the supposed Vicar of Christ the Bishop of Rome. To be
sure

sure then of the Pope's Protection; upon occasion they not only declared him in their Schools, and preach'd him up in their Pulpits, as *Infallible*, but by a Fourth Vow tied themselves so intirely to his Service, that they are obliged upon Orders from the Pope to go whither, and upon whatever Errand he pleases to command them.

If they thought it at their first appearing in the World, their Interest, and think it still to close in with the Pope, they believe themselves no less concern'd now to stand up for the Princes, in whose Territories they live, because they are abler to protect them than the Pope himself, their prudence being particularly observable in this, that they are always on the strongest side, which is so true, that the *French* Jesuits of old were usually called *Spaniards* by the *French* Mob, because of their presum'd Intrigues with the King of *Spain*, the most powerful Prince then in *Europe*; yea, 'tis not long since

since the very *German* Jesuits were generally thought inclinable to the *French* Interest, though I am now inform'd, that they begin to look home again, because of the growing Power of their immediate Master the Emperour.

The Remisness of the Moral Principles usually ascrib'd to them, is not so much the Product of their real Sentiments, as of their private Interest: For considering that too much Severity would hinder people to repair to them for advice in doubtful Cases, they thought it was fit and necessary for their own ends, to give as much scope as possibly they could to Humane Frailty, in order to gain both the Esteem and Love of the people; wherein some of them succeeded so well, that they were generally cryed up for the only heart-healing Physicians; yea, and call'd too by some in a Blasphemous manner, *The Lambs of God that take away the Sins of the World*; because whatever perplex'd Case was proposed

sed to 'em by their Votaries, they were sure to resolve it according to their Inclinations, without any regard to the strict Prescriptions of the Gospel, which they never fail'd to put that Sense upon they judg'd most agreeable to their own secret Concerns. Thus they found out a Thousand Tricks to elude the Obligation of restoring other Peoples Goods and Good Name, with that unhappy success that neither *Simony* nor *Usury* were to be met with among Dealers, because of the Jesuitical Maxims they had learn'd to excuse both upon Occasion: But the World beginning to hearken to the more Gospel-like Doctrine of the severer *Jansenists*, they found it of late their Advantage to write and teach things conformable to the present Humour of the Age: For seeing men inclining to a further Reformation, as being unwilling to be flatter'd in their sinful ways, they judg'd it necessary for their private Ends to humour them by a more

more Primitive Doctrine, according to the Advice of the Famous *Louis Nyel*, one of their *Provincials* of the Province of *Champagne*, who was used to express himself about the matter pretty odly thus: *Puisque le monde veut estre fouettè fouettons le*: Since Men will be whipt, and severely dealt withal, let us not spare them; that is, since Men begin to dislike our easier and looser Morals, let us close in with them for our own ends, teaching and preaching such things as may work the People into a belief of our being rigid Observers of the strictest Gospel Maxims.

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ARTICLE XXXVI.

1. *The Jesuits Politicks.*
2. *Their Specious Pretences to Godliness.*
3. *The Qualifications required in such as they admit into their Order.*

As no People put a better Face upon their covetous Projects than the Jesuits, so none are more admired by the bigotted *Roman Catholics*, who look upon them as Men wholly consecrated to the Spiritual Good of Mankind, which indeed they always pretend to in all their Undertakings ; and to give the Devil his due, as it cannot be denied but that there are a great number of private Men among them, both Eminent for Vertue and Learning, so what I said before, and what I am now to say , relates chiefly to the governing part, who build their Designs upon other grounds than private Men usually do.

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The Jesuits from their very first Foundation have had, it seems, a Design to reap the Profit both of the very begging *Orders*, and of such as live upon their own Yearly Revenue. Their *Profess'd Houses*, as they call them, enjoy all the Benefit and Priviledges of the *Mendicant* Orders, being maintain'd upon the Publick, or rather Private Benevolence, very plentifully, and without sending about to gather it, after the manner of the Friars, receive upon call from private hands enough to supply not only their Wants, but likewise their Luxury. Their Colledges and Seminaries, on the contrary, are all well founded, though not all equally rich, either by Princes or Private Men, or upon the Ruines of the *Benedictine* Monks, a part of whose Estates they have got into their Hands, both in *France*, *Italy*, and *Germany*, by their secret Intrigues at Court, because they are thought more useful to the Publick, upon the account of their

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preaching, teaching, and breeding up every where the Citizens and Gentlemens Children *gratis* indeed, and for nothing in appearance, though they be well paid for their pains, because they never accept of a Colledge under Six or Seven Hundred Pounds *English* Money Yearly, besides what they receive Quarterly in such Colledges as take Pensioners, as *Clermont* in *Paris*, *Pontamousson* in *Lorrain*, and other places.

But to give you some further Hints of what I was saying in the beginning of this Article, of their covering all their Designs with the fairest pretences to Piety and Godliness, they pretend always to act not only for the Glory, but for the greater Glory of God, this being the fam'd *Motto* of the Order, *ad Majorem Dei Gloriam*: Though if we look narrowly into their real Projects, they aim more at their own Glory than at the Glory and Honour of him they pretend only to

to glorifie, insomuch that they would not be called *Loyolites*, or *Ignatians*, from *Loyola* or *Ignatius*, their first Patriarch and Founder, but the *Society of Jesus*, forsooth, *la Compagnie de Jesus*; as if they were the only People in the World that deserved this Title; Whereas none have perhaps less Right to it, because of the insufferable Pride they are generally and deservedly too accus'd of, being great Despisers of the Secular *Clergy*, and of all the other Religious Orders, as looking upon themselves as the chief, if not the *only* Supporters of the Church of *Rome*; though they are so far from appearing interested, and covetous of Reward for what Service they do the Publick, that they are oblig'd to teach, preach, and say their *Masses*, without the least hopes of any Salary for their pains; yet they do nothing for nothing, and expect to be considered for their very *Masses*, not under the Notion of a Reward, but of an Alms either given or promised

before the Work is begun: Where-
in their Condition is much better
than that of the *Mendicant Friars*,
because the begging Tribe depend
only upon either publick or private
Charity, without any Yearly Reve-
nue: Whereas the subtler Jesuits
have got the benefit of both, as I
was saying before, their *Profess'd*
Houses being maintain'd by the pub-
lick, and their Colledges upon their
own Stock and Fond. They pre-
tend not indeed to take *any Money*
with such as they admit into their
Society, yet they have always a spe-
cial regard to One of these Three
following things in their Choice, ei-
ther to Riches, Quality, or great
Parts: If their *Profelyte* be rich, let
him be never so great a Blockhead,
they are sure to catch at him greedily;
If he is of a Noble Extraction,
and well allied, they are likewise
for his admittance, because of the
support they get by it from his pow-
erful Friends; and if he is a Man of
Great, Natural, or Acquired Parts,
they

they think him the fitter for their business, which is generally Teaching, Preaching, and Intriguing in all Courts, and private Families for their own Ends.

A R T I C L E XXXVII.

1. *The Aim of the Romish Zealots.*
2. *The pretended Zeal of Popish Princes.*
3. *The French King's real Design in Dragooning his Subjects.*

The Pope's Pretences to Piety and Godliness, to the saving of Souls, and to the greater Glory of God, are so plausible, that notwithstanding all that is laid to his Charge by his Adversaries, we should still entertain a favourable Opinion of his Goodness, if we knew not what he chiefly aim'd at in all his pretended Apostolical Undertakings. 'Tis not for nothing that he has erected the Colledge *de propagandâ*, or rather *de congregandâ fide*, allowing

a Yearly Pension to all Secular Priests employed in the Conversion of *Hereticks*: Wherein, though some of them perhaps through a mistaken Zeal, intend nothing else but the Good of Souls; yet sure I am the Governours of the Church of *Rome* have a Temporal prospect upon the matter of recovering one day those vast Revenues they have lost, by the withdrawing of so many Nations from the Popish Yoke. I doubt not then but some silly ignorant Priests may fancy they do God Service in doing their utmost Endeavours to convert *Protestants* to their Principles; but the *Conclaves* aim in pushing them on to the Work, is the hopes they still are in of recovering *Peter's Pence* again, and of enriching *Rome* once more, as of old, with the Spoils of *England*. Now as Children follow commonly the Example of their Fathers, the Popish Princes imitating exactly the Popes Politicks, endeavour likewise the Conversion of Mankind to their prin-

principles for the same Ends. One would take the late Kings of *Spain* and *Portugal* for true Apostles, to judge of them by their apparent Zeal to convert both *Indies*: The King of *Portugal* wrote himself to *Ignatius* of *Loyola*, Patriarch of the Jesuits, for some of his *Society* to convert the *East Indies* to the Christian Faith; and he was so earnest upon the Matter, that he spar'd no Expences to promote the *Roman Catholick* Interest in those parts; And though the King of *Spain*, as the Ablest of the Two, did out-do him in this political Zeal, sending great numbers of Churchmen, of all sorts, to *Florida*, to *Mexico*, to the *Philippin* Islands, and other places conquer'd, or to be conquer'd by his Victorious Arms; Yet *Lewis* the Fourteenth sheweth himself more zealous than either of them, by Dragooning his Subjects into *Pope-ry*. The Apostles themselves never dream'd of his Method of converting Souls to the Christian Religion:
the

the only way they understood and practis'd of making *Profelytes*, was that of perswasion, of preaching, teaching, arguing, and exhorting. This Method is far more efficacious; Turn ye must, or burn: The *Dragooning* Sword unties sooner the Gordian Knots of Religious *Mysteries* than all the subtlest Arguments either of Philosophers or Divines. This is a Secret, 'till of late, unknown, and how Antichristian soever, the only that I can imagine, or contrive, to make all Nations outwardly agree as to Matters of Religion.

If the simpler Mob be of Opinion, that the Princes I have mentioned, undertook the Conversion of the *Infidels*, meerly upon the account of Religion, I am sure the wiser sort of Mankind will both think and say, That Interest, Ambition, and Conquest, were their *chief*, if not *only* Inducements to such Religious Enterprises, as they are so much commended for by those who either

ther love to flatter them, or are not clear sighted enough to see through the specious pretences of Designing Men. For 'tis certain, that the two first had in prospect, as they have yet at this very day, the Conquest of the *East* and *West Indies*: Which Attempt they thought would prove both easie, and without hazard, if they could once engage the ignorant *Indians* to submit to an Implicite Faith, and a blind Obedience to the Church of *Rome*; wherein they succeeded so well, that the Emperour of *Japan* became, not without Reason, jealous of the great numbers of the New Converts in his Dominions; and upon notice given him by the *Dutch* of the Popish Princes real Design in sending so many Missionaries at so great Charges to his Territories, and other Neighbour-Nations, he immediately gave out his Orders for destroying all the Christians by Fire and Sword, upon suspicion of a Plot set on foot by the
Popish

Popish Kings against himself and his Subjects. Now as for *Lewis XIV.* the very Papists themselves confess, that he is no more concern'd for Religion, whatever he may appear to be to the simpler World, than if he pretended to none at all; and that all the noise he makes about the converting of the *Hugonots*, comes from a secret Ambition of putting himself in a posture to Master his Neighbours, by securing himself from such as he looks upon, though without any Reason, as his most dangerous and Domestick Enemies.

ARTICLE XXXVIII.

1. *Why the Papists keep the People in Ignorance.*
2. *The Silence of the Scripture about the Fundamental Principles of Popery.*
3. *Why the Church of Rome allows not of the Common Use of Scripture.*

'Tis, one would think, an unaccountable thing, that the Papists will not allow the Scripture to be translated into Vulgar Languages; Yea, nor the publick Prayers to be either read, or said in a known Tongue, since nothing seems to me more directly contrary to their own Interest, than to keep the People in Ignorance of the chief Matters relating to their own Religion, because so long as they are in this condition, they may be easily carried away by the Wind of any Doctrine, upon the first charitable instruction, or friendly invitation to open their Eyes, and make use of their Reason,

for

for the chief end God has allowed it to Mankind ; that is, the saving of our Souls : Whereas, while they live in a state of Ignorance, they are in a meer Capacity to any thing, by reason of their Want of that knowledge the Papists themselves could afford them , if they spoke not to them from the very Altar in a strange and unknown Tongue.

But what I wonder most at, is this, that they suffer the illiterate Men, and silly Women to say their Prayers in *Latin* , which they understand not, as if the Heart could be moved without the understanding be first illuminated. Whatever may be the Effect of Ignorance in other cases, sure in this it can never be the *Mother of Devotion* : For how can a Man pray heartily to God Almighty, when he knows not whether what he says be Sense or Nonsense ; or , for ought he knows of the whole Matter, downright *Blasphemy*. That the *Romanists* should publish the Scriptures in an unknown tongue,
'tis

'tis odd indeed, since they are written for all Mankind; Yet not much to be wonder'd at, because they do not design them to be read by the unlearned Tribe: But to allow the unlearned *Mob* to read, and say *Latine* Prayers they understand not, is a thing they can hardly account for. Nevertheless, since we know the Papists to be like the Children of this World, *wise in their Generation*, and their Church to be a Politick, rather than a Religious Body, we must of course conclude, that they do not commit such palpable Irregularities, but upon a fair prospect of some very considerable advantage for themselves: and this is chiefly the maintaining of the People in their blind Obedience to the Authority of their Church; which, notwithstanding all her pretences to Infallibility, holds it to be both lawful and useful for Men to make their Spiritual Exercises in an unknown Tongue, though this be such a piece of blind Obedience, as would make

us say to God in our daily Addresses, we knew not what, since the imaginary general Intention of the Church, they pretend to be sufficient in this case, could never supply the particular want of Knowledge in what relates immediately to the good of our Souls.

Now how Antichristian soever you may judge it to be, to keep the Scriptures, that are God's Letters Patents to all Mankind, from the common people; Yet the *Papists* are oblig'd, through a principle of Self-preservation, to condemn the common use of so dangerous a Book, as they call the Scripture. And I confess it to be so for them, as mentioning no where the fundamental and distinguishing Articles of *Popery*, the Infallibility, I mean, and Universality of the particular Church of *Rome*, the Transubstantiation of the Bread and Wine into the Body and Blood of Christ, that are now in Heaven, the Lawfulness of Image-Worship, Relick-Worship, of Prayers to the Saints,

Saints, and for the delivery of the Souls pretended to be in *Purgatory*, &c. If the people were made sensible, that these things were not reveal'd in the Word of God, they would, without any longer delay, shake off the insufferable Yoke of *Popery*, since they might soon understand, by the daily perusal of the Holy Writ, that these, and the like new coin'd Articles are meer humane Inventions, and not God's reveal'd Word. The *Papist* then, I fancy, how foolish soever you may think him, acts wisely, and according to the great Law of Self-preservation, in not allowing the people to read the Scripture, because the common use of this Divine Book, would prove the utter ruine of the *Romish* Church, for the Reason I just now hinted at.

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ARTICLE XXXIX.

1. *Men generally more concern'd for their own Reputation than for the Honour of God.*
2. *A Young Lady severely us'd by her own Mother, and upon what account.*
3. *The late Prince of Conde's Reflection against the French Bishops.*

Though Fathers and Mothers ver-
tuously enclin'd, can hardly bear
with the irregular and sinful Actions
of their Children; yet 'tis observa-
ble, that they are much more con-
cern'd for some sins they commit,
than for some others, though per-
haps more heinous and more grievous
in their own Nature : As for in-
stance, How many take little or no
notice of their Childrens Drinking,
Swearing, Gaiming, Stealing, &c.
who nevertheless use them with the
utmost Severity, if they chance to
commit such sins of frailty, as may
occasion either disgrace or shame to
them-

themselves or their Families. This I can give you a sufficient proof of by what I have once observed my self in the behaviour of a very precise and godly Lady towards the best of her own Daughters, though look'd upon by her as the very worst, because she had been overcome by the fair words, and reiterated promises of a deceitful Lover. The Young Lady having liv'd till then in great Reputation among her Neighbours, was thought a true Pattern of Vertue and Modesty, by all that knew her; Whereas her Sisters were known to be guilty of lying, drinking, of detracting of all Mankind; to say nothing of their insufferable Vanity and Pride; of their Gaming late and early, or rather whole Nights and whole Days, and of many other immoral Exercises of that kind; for which their godly Mother never so much as once check'd them in good earnest, though upon the first discovery of her Eldest Daughters Misfortune, she fell upon

her in such a fury, that had she not been rescued out of her hands, it was generally believ'd she had murder'd her.

You may easily think I design, by this short passage, to tell you, that such as are meer pretenders to Virtue, mind always more their own Concerns than those of God Almighty, whom yet they seem to honour so much with their lips, as to check and condemn all such as make not so great a show of Godliness as they upon all publick occasions commonly do. The sins of the Sisters I was speaking of, were sins indeed against God; but the Fault committed by the Ladies Eldest Daughter, was something else, as being a disgrace, and a stain to the Family: and that I fancy, this *Old Lady* was chiefly, if not only concern'd for; or that her Daughter, by this unhappy accident, had lost that which did best qualifie her for a rich, and honourable Match. What happen'd lately in *France*, is some-

somewhat a-kin to what I have been discoursing of, since it lays open to the World such as are but seemingly concern'd for nothing more than for the Honour and Glory of God.

The Famous *Moliere* had written a Comedy, intituled, *Tartuffee* against Bigots, Hypocrites, and all sorts of meer Pretenders to Religion; but with so little applause from such as knew themselves to be guilty, that the Bishop of *Autun*, the chief Man, as it was reported, aim'd at in the Play, assisted by some of his Brethren, complain'd to the *French* King of the Wrong done them by *Moliere*, who having inform'd the Prince of *Conde* of their whole proceedings, gave his Royal Highness occasion to say, *That several Treatises had been dispers'd up and down the Kingdom, to introduce Atheism, which the Bishops took no notice of, because there the Honour of God only was concern'd; but that now they appeared with a greater Zeal than was requisite against Tar-*
L 3 *tuffee,*

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tuffee, because their own Reputation
seem'd to lie at stake.

ARTICLE XL.

1. *Interest the frequent Cause of Ingratitude.*
2. *King Charles the Second's Behaviour towards his best Friends.*
3. *Lewis the XIV. highly oblig'd by the French Hugonots.*

Such as forget, or reward not the good done 'em by their best Friends and Benefactors, are generally thought either to be guilty of, or not to scruple much at any other Crime, according to the old saying, *Si ingratum dixeris omnia dixeris*: Yet the Power of Interest is so absolute, and so arbitrary, as to cause Men sometimes not only to forget their true Friends, but likewise to promote and enrich their greatest Enemies. What Obligation Charles the Second had to the Cavalier Party in England, Scotland, and Ireland,

land, 'tis too well known to be told again in this place. How many, both Noblemen and Gentlemen, stood up for him in the worst of Times, to the hazard and loss of their Lives and Fortunes, suffering patiently, till he came home again, the greatest Extremities that Oppression and Want could expose them to: Who had not thought but that upon the Return of King *Charles* to *England*, they had been all nobly rewarded for their past Services and Sufferings, for their constant loyalty, and daily endeavours to set things again upon their first Foundation: And I doubt not but King *Charles* II. had been very willing to gratifie, and reward too his distress'd Subjects, had he not judg'd such a piece of Gratitude quite contrary to his real Interest: For considering that such as stood up for his Concerns, were so entirely consecrated to his Service, that no hard usage on his side could break them off from their loyalty to the Royal line,

he thought he could use them as familiarly as he pleas'd ; yea, and slight them too without their taking much notice of it, provided they were now and then commended for the constant performance of their Duty in the hardest times : But as for the downright Rebels , and all such as oppos'd most his Interest, because they were the richest Men in the Nation , and the most considerable, upon the account of their Authority among the People , he very prudently clos'd in with them, as being the surest props of his new settled Throne. So that whatever good Service we do to our Friends, if they find it their Interest to make us no Returns for our Kindness , we must not rely too much upon what we may reasonably expect from them, and they ought to do for us.

But yet King *Charles* the Second dealt not so harshly with his real Friends, as *Lewis* the Fourteenth with the *French Hugonots*, who having de-

declared themselves for his Right against the then Prince of *Condè*, caus'd the whole Kingdom of *France* to take his part in opposition to the ambitious pretences of that dangerous Antagonist. Because every one is not particularly acquainted with the Matter of Fact, I shall upon this occasion give you a particular and short account of the whole passage, that the World may be thoroughly inform'd, how unjustly the *French* Protestants have been dealt withal by *Lewis* the Great: The Prince of *Condè* considering first, That *Lewis* the Fourteenth was born near Three and Twenty Years after *Lewis* the Thirteenth, his Father, was married, and secondly, That this Prince had been always so sickly and weak, that some doubted very much if he could be the true Father of *Lewis* XIV. Upon this grounded suspicion, he immediately declared his Right to the Crown, as next Heir; and accordingly marching with a powerful Army towards *Paris*, forc'd the Cardinal,

dinal, the Queen, and the Young King to fly as far as *Amiens*, before any of the *French* Cities would take notice of him, till the Cardinal sent to the *Hugonots*, to desire their assistance in such a dangerous Juncture as that was: Who unanimously agreeing to give him all the Succours they could raise for his Service, frightn'd the Prince back again without executing his Design. Immediately upon the News of his Retreat, the strong Cities, that till then had shut up their Gates, not only receiv'd the flying King, but furnishing him with all Necessaries, enabled him to march back to *Paris* again with an Army, where though oppos'd at first by *Madamoiselle*, he was at last admitted with great shouts and acclamations of the People. Though this was such a singular piece of Service, as deserved the greatest reward; yet when the King came to age, in a great Council held in his presence, the thorow overthrow of the *Hugonots* was fully
re-

resolved upon : Which so startl'd the King himself at first, that he told plainly his Counsellours, He had always been inform'd, That the *Hugonots* had settl'd the Crown upon his Head, in opposition to the Prince of *Conde's* aspiring Ambition : But it was immediately reply'd by the Council, That for that very Reason he ought to leave no stone unturn'd to destroy 'em, because if they had been not very long before powerful enough to settle the Crown upon his Head, they were then able enough, if they pleas'd, to pull it off again.

ARTICLE XLI.

1. *That Riches change Mens Tempers.*
2. *And why.* 3. *What the Papists us'd to say of the New Converts in the late Reign.*

'Tis commonly said, That a change of Fortune for the better, alters a Man's Humour and Temper ; *Honores mutant Mores.* But it's not
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obvious to every common Understanding, why it does so: For though it be generally true, That Men become prouder by great Riches acquired, and Eminent Dignities conferr'd upon them, it must be further inquir'd, what is the true Cause of this Pride, which renders them so unsociable to such as formerly were their Equals and Companions? May not I then be allow'd to say, That their Pride being perhaps more affected than real, 'tis chiefly grounded upon Interest; which I make out in short thus: If Men after they are promoted to great Dignities, whether Ecclesiastical or Civil, behav'd themselves towards their once familiar Acquaintances with the same Exterieur Humility and openness of Heart they were us'd to do before their promotion, they would be forc'd, in a manner, to make them share in their Estates likewise, as well as in their intimate Friendship: 'Tis then a piece of prudence in them, according to the Political

litical Maxims of Self-interest, to break off all intimacy with their old, if poor, Friends, least they be solicited to supply their Wants, to the lessening of what they themselves must spend in Superfluities: And for this very Reason I am of Opinion, That the unsociableness, if I may so speak, of most men under the Circumstances we are discoursing of, comes directly from their greediness to keep what they have got, lest by their Familiarity with their former Friends, they be oblig'd, in point of Honour, not to let them want upon occasion: For 'tis generally observ'd, That the ungratefulness of most men to their truest Friends, and greatest Benefactors, is always to be ascrib'd to their unreasonable Covetousness upon the sudden change of their Fortune, either because of their great and necessary Expences in a higher post, or upon the account of their new ambitious projects they must lay up for, being never contented with their

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their present condition, how flourishing soever, because the more they have, the more they covet;

Quo plus sunt potæ plus sitiuntur aque.

Upon this account we may truly say, That all Men are equally poor, and in Want, because no man thinks he has enough to answer his present occasions: So unsatisfied we still are with the plentifullest Enjoyments of this World. Since then, in all our Attempts, we pursue always our own Interest, notwithstanding our pretences sometimes to the contrary, we shall be reckon'd to act like Politicians, if we mind what particular advantage every man aims at, that so knowing what he may be gain'd by, we may take our measures accordingly, for our own ends. This Maxim being carefully observed by the late King, in preferring upon all occasions the New Converts to confirm them in his Religion

on by the actual possession of that, the very hopes of which had brought them over to it, gave occasion to the old *Roman Catholicks* to say, *That the Kings Papists got all, but Gods Papists Nothing*: Meaning, that the New Converts were always gratified either by Pensions or Employments: whereas such as were bred up *Roman Catholicks*, though in want, were commonly slighted, or seldom taken notice of, because 'twas thought that the latter being Papists by principle, would not easily leave their Religion; and that the former being only so through Interest, could not stay long in it without a present and competent Reward.

ARTICLE XLII.

1. *No true Image of God, and why.*
2. *God Visible in the Works of the Creation.*
3. *Why so seldom minded by Mankind.*

Though there can be no true Image of God, because of the incomprehensible Excellency of his Nature, yet we may be allowed to say, That he is visible, in a manner, to a discerning Eye in the wonderful Works of the Creation: For who can behold unconcernedly, in a bright Night, the Starry Heaven we are surrounded with on all sides, and not think, at the same time of the inconceivable Beauty of our Celestial *Jerusalem*, whose meer outside, or Avenues, are so glorious and so delightful? Do not the orderly and constant motions of the Planets speak aloud, to such as have Ears, the infinite Wisdom of the Overseer? Is it possible to consider the
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incomparable Splendour of the Sun in our Meridian, without remembrance of him, *qui lucem habitat inaccessibilem*; who inhabiteth an inaccessible light? But does not the spreading Earth, while it sheweth us the Almighty Power of its Maker, as being thrown into the midst of the *Vortex*, or Heaven we are inclos'd in, without either foundation or Pillar to support such an huge Mass, point us out with as many Fingers as it produceth Plants and living Creatures, the Power, Wisdom, and Goodness of an invisible God? And can we, opening our Eyes, look upon the orderly ebbing and flowing of the Ocean, without raising our Minds towards him, who has set bounds to the Sea? To be short, we need not consult Books about the Being of a God, nor read them, to be put in mind of him, the whole World being a great Volume that we may and ought upon all occasions to peruse, in order to discover the invisible things by such as

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are

are visible, and obvious to the Corporal Eye. Since then, as I was saying before, nothing is so visible, in some sense, as God himself in the Works of his Power ; I must, in pursuance of my Design, inquire in this place, why men have Eyes, and see not what they may see, with the least attention, in every Object of their very Senses :

*Jupiter est quodcunq; vides Jovis
omnia plena.*

If we gaze a while at a great and stately Palace, beautified with whatever Art and Wit can contrive, we call presently to mind either the Architect or the Owner, admiring both the Skill of the one, and the Riches and Power of the other, who could raise at his own Expences such a stately Building: Now can we imagine any Earthly Palace in the least comparable to the World it self, either as to Beauty or Stateliness, the very Roof, if I may so speak, or
the

the Concave part of this large House, being an Object of an unspeakable Pleasure to a discerning Eye, because of the wonderful Beauty of the fix'd Starrs, of their huge bulk, how small soever in appearance, of their Regular Motions, and secret Influences upon our Globe; yea, and upon all contingent Events likewise if Judiciary Astrologers are to be hearken'd to. I need not mention in this place the Beauty of the Earth it self, in the infinite Variety of its parts, which though not so glorious as the Celestial Bodies, are yet, if narrowly look'd into, no less surprizing Objects.

But to come to a Conclusion upon the whole Matter, What is the True Reason why beholding daily and hourly this vast and stately Palace, I mean the World we live in, we scarce ever enquire either after the Maker or the Owner, who are both in this Case one and the same, the Almighty and Glorious Creator of all things, God himself? 'Tis easie to guess

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what I must answer to this Question, not so much in order to follow out my design, as because of the undoubted Truth of the Matter of Fact, That Temporal Interest ties our Hearts so strongly to Earthly Things, that most men behave themselves no otherwise than if they look'd upon the very Fundamental Article of all true Religion, the Being of a God, as a meer Politick Contrivance to frighten the simpler sort into Honesty and Morality; Or if they are not thoroughly so guilty, considering how they spend their whole life in Gaiming, Trading, Fighting, Eating, Sleeping and Drinking, without having perhaps ever thought once seriously of a God, we have Reason to think, that their whole Soul is so applied to their worldly concerns, that they never remember of a *Deity*, unless perhaps when they take his Holy Name in vain. The chief and only Reason then, why men live so many Years without making that use
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of this Visible World 'twas chiefly design'd for, is, because, as the Scripture says somewhere, some are wholly taken up with the Concerns of a married life; others are deeply engag'd in Publick or Private Affairs, which they cannot clear themselves of; and all generally pursue their own Temporal Happiness, or *their own things* so eagerly, that few or none raise their Minds above the Objects of their Senses.

ARTICLE XLHL

1. *The chief Remedy against Burning,*
2. *The Vows of perpetual Chastity sinful.*
3. *Why impos'd by the Church of Rome.*

Since 'tis certain, That a married life is the Sovereign Remedy against what the Scripture calls *Burning*, it may be worth our while to inquire, how it comes to pass, That the Church of Rome neither allows her

Priests nor her Nuns to marry : For it being undeniable, that they may, and do burn as often, if not oftner than others, why should they be forbid the use of the chief Remedy prescrib'd by the Scripture it self against such an ordinary frailty? Sure they cannot pretend to a greater Holiness, upon this account, than the rest of Mankind, because the Vows of perpetual Chastity, or of never marrying, which is the same thing in their Opinion, are really sinful, If it be a sin to put a stop, as much as in us lies, to the propagation of Mankind, in a lawful way, though chiefly design'd by the Author of the Creation ; or if it be a sin, either to reject the very Remedy God himself, as our great Phyfician, has ordered us against the violentest Temptation we can be liable to ; that is, against *Burning* ; or to say against the exprefs Words of the Holy Ghost, *It is better to burn than marry*. Now, though I willingly grant, That as he does well who mar-

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marrieth, so he may, in some Cases, do better who marrieth not ; yet I maintain, 'tis always better to marry than to make a Vow never to marry ; because such an act as this is the tying of our selves up from doing a lawful thing, and in some cases necessary, under a no less pain than that of Eternal Damnation : For when the Priests and Nuns, upon their admittance into the Order they are enroll'd in, pronounce these solemn Words, *Voveo Castitatem perpetuam*, I vow and promise perpetual Chastity ; They Equivalently say, That if ever they marry, yea, were it to quench their *Burning*, they are in a state of Damnation, for doing what the Scripture adviseth them to do against a pressing Temptation. Since then 'tis clear from the Premises, to an unprejudic'd mind, That the forementioned Vow being unlawful, ought neither to be taken, nor kept if once taken, undoubtedly some considerable Interest or other must oblige the

Church of *Rome* to impose upon her Children such an unnatural Yoke as this is; and I know no other thing she can aim at in this case but worldly Grandeur, by securing to her self the chief Defenders of her Authority, the Religious Orders of all Colours, which as the *Vows* give Being to, so they likewise without them cannot subsist: For whatever Money is given in with their *Novices*, as they speak, may be recovered again, in case they make no Vows after a Year or Two's Trial. If then we remember, that the Church of *Rome* aims always in all her undertakings at worldly Greatness and Riches, we cannot but admire her Policy as much as we ought to abhor her Wickedness, in taking this method to make her self a Party, and a strong one too in every Corner of Christendom.

ARTICLE XLIV.

1. *Grains of Allowance for lewd Women in Rome, and upon what account.*
2. *The Courtisans banish'd Rome, and called home again.*
3. *A considerable Abuse suffered in Amsterdam, and why.*

Publick Protection given to lewd and debauch'd Women, is such a piece of Scandal, that Rome it self might be asham'd of it: But the least smell of Gain out of any thing whatsoever, *dulcis odor lucri*, &c. being so sweet and comforting, we need not wonder to see the Pope himself slight his own Good Name and Reputation for a Yearly Revenue he gets by protecting such Women as give themselves up to the publick Lust. Though the Matter of Fact be very certain, and no where doubted, yet because the manner is not so generally known, I shall give you a true and short account

count of it upon this occasion: When Women are resolv'd to turn themselves loose, they are oblig'd to make their appearance before Two Publick *Notaries*, or before Two Judges, in order to renounce solemnly their Names, Families, and Reputation: Which being perform'd in the usual manner, they are allowed a *free Trade*, provided first they live together in certain noted places; provided, secondly, they wear something or other they may be known by; and thirdly, that they fail not to pay every Year a certain Sum into the Pope's Exchequer for their Freedom. The *Romans* chief Apology for such an unchristian Toleration, is the pretence of shunning a greater Crime, I do heartily abhor to name, as well as to think on, otherwise, they say, unavoidable in that Climate, if the former *Conveniencies* were not allowed of: which, they add, is so true, that one of the Popes having banish'd all the Courtesans, was not only forc'd to call them back to
Rome

Rome again, upon his Discovery of a greater and daily abomination, occasion'd by their absence; but likewise, that there might be nothing wanting on his side for putting a stop to one sin, and promoting another, caus'd a considerable Sum of Money to be distributed among them, to enable them to buy such things as might fit them the better for the use they were design'd for. So one only among the Popes undertook to clear *Rome* of lewd Women, and, for ought I know, none will ever attempt the like again, because of the Considerable and Yearly Benefit the Apostolick Chamber gets by thus indulging Humane Frailty. 'Tis true, there is a Monastery appointed for the use of the Repenting Courtisans: But through this very pretended Zeal, we may easily discover a real Design of Gain and Interest: For since 'tis certain, that the Pope's Revenues are Yearly better'd by the multitude of the Courtisans, there could be no Contrivance so plausible,
nor

nor so useful for the Pope's Design, as that of a Monastery, or Retreat for them in their Old Days, when sin has left them, because Young Women considering, that they can provide for themselves, with the help of the *allowed Trade*, during their greener and flourishing Years; and that they are sure to be provided for when Old Age comes on, in the Monastery design'd for them, are undoubtedly thereby encourag'd to turn Courtisans, upon such a fair prospect of never wanting neither Young nor Old, in case of *la true* or feign'd Repentance.

But what I have said of *Rome*, I may likewise say of a very Reform'd City, *Amsterdam*; and that Interest obligeth not only the Papists, but also the best sort of Christians to connive sometimes at the greatest Crimes and Abuses. The *Musick-Houses*, as they call them in *Amsterdam*, are allowed of by the Magistrates all the Year round, because of the Money spent daily there, to the
great

great benefit of the City, by lewd Women, and such as come to meet them in these places. As I could not but discover sometimes my particular concern to see a Reform'd City guilty almost of the same abomination we so often reproach *Rome* with, I was told by an understanding *Hollander*, That the Toleration of the forementioned Houses, how scandalous soever, was very prudently and politically allowed of by the Magistrates of *Amsterdam*, upon this account, that the Pay near of Twenty Thousand Seamen comes home to them that way again, it being generally observ'd, that such Houses are most resorted to by idle Mariners, who would spend the Money they have got in the States Service, in the Neighbour-Cities, if their Debauchery was not conniv'd at in *Amsterdam*.

ARTICLE XLV.

1. *The Abuse of Godliness.*
2. *Good Advice against the treacherous Designs of the deceitful.*
3. *The Seven Woes of the Gospel pronoun'd against Hypocrites.*

Men commit not only all kind of Crimes for interest sake, but, which may seem somewhat strange, become godly and vertuous for the same end; Godly, I say, at least in appearance, as thinking that Piety which the Scripture says is useful for all things, *utilis ad omnia Pietas*, may likewise be useful for the getting of Money: Such men are always less concern'd to do ill, than to do ill-like, because by the former they offend God only, whereas by the latter they commonly give offence to men, whom they regard more than him they ought only to fear: Upon this account 'tis that they are careful to avoid no sin but that of Scandal, being

being ready, upon any advantage, to lye, cheat, and murder, to commit Theft, Fornication, and Adultery, if they can but do it secretly: They are, I fancy, of the *Italians* Opinion, That *what is not known is not done*; that is, as good as not done, because it puts no stop to the promoting of their Interest so long as hid, and kept from the knowledge of such as would be very loth to help them either with their Purse or Credit, if they were inform'd of their secret Life and Conversation. Since then the World is so deceitful, for our own private measures we ought particularly to take notice of such as court us unexpectedly, and at an extraordinary rate, with a show of Humility and Modesty, beyond their Temper and Custom upon other occasions, because, to be sure, they either intend to put a Cheat upon us, or to obtain from us, or by our mediation, some particular favour. But those sort of Hypocrites are most of all guilty, who under the specious

ous pretence of Religion, cover their real Designs of Interest and Conquest, as generally the Papists do, when pretending to gain our Souls, they aim chiefly at our Goods and Estates, as may be easily made out by whatever they have undertaken of moment, either at home or abroad; and I wish I had no reason to say, That they are not imitated in this by some of the Reform'd part of the World, who tho they pretend not to Infallibility, act nevertheless, as if they believ'd themselves infallible, in depriving, either directly or indirectly, of their Estates all such as cannot in Conscience conform to their way of Worship: Which gives us just grounds to suspect, that this Temporal Concern is the chief thing they aim at, notwithstanding all their fair pretences to a *thorough Reformation, to the promoting of the Gospel, and of Saving Faith in Christ.* 'Tis certainly against such *Pharisees*, and meer pretenders to Holiness, that Christ pronounc'd with so much Zeal
and

the Power of Interest. 2177

and Eloquence, the Seven following Woes.

1. Wo unto you Scribes and Pharisees, Hypocrites; Mat. 23:13: for ye shut up the kingdom of Heaven against men; for ye neither go in your selves, neither suffer ye them that are entering to go in.

2. Wo unto you Scribes and Pharisees, Hypocrites; for ye devour Widows houses, and for pretence make long prayers: therefore ye shall receive the greater damnation.

3. Wo unto you Scribes and Pharisees, Hypocrites; for ye compass Sea and Land to make one Proselyte, and when he is made, ye make him two-fold more the child of Hell than your selves.

4. Wo unto you ye blind guides, which say, Whosoever shall swear by the Temple it is nothing, but whosoever shall swear by the Gold of the Temple, is a debtor.

5. Wo unto you Scribes and Pharisees, Hypocrites; for ye pay the Tithe
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of Milt, and Annise, and Cummim,
and have omitted the weightier matters
of the Law, Judgment, Mercy, and
Faith; these ought ye to have done,
and not to leave the other undone.

6. *Wo unto you Scribes and Phari-*
sees, Hypocrites; for ye make clean the
out-side of the Cup, and of the Platter;
but within they are full of Extortion
and Excess.

7. *Wo unto you Scribes and Phari-*
sees, Hypocrites; for you are like unto
whited Sepulchres, which indeed appear
beautiful outward; but are within full of
dead mens bones, and of all unclea-
nests.

We have here Hypocrisie, and all
its Designs of Interest laid open,
with that life and plainness, that I
need not enlarge upon the Subject
Matter of this Article: I shall only
add, That as the Ten Commandments
are written in golden Letters in eve-
ry Church, to mind the Christians of
their Duty, it were likewise fit the
Seven foregoing Woer should be set
up in every Church, Kirk, Field-Con-
venticle

venticle, and Meeting-house, that both the Preachers and the Hearers may remember, first, That 'tis neither long Prayers, groaning, weeping, nor saying, Lord, Lord, that they are to be saved by, but a living Faith, a real Vertue, and an unfeigned Repentance; and secondly, That as God is a true Spirit, so he ought, and will be ador'd by all such as he lays claim to, in Spirit and Truth.

ARTICLE XLVI.

1. *Learn'd Women.*
2. *Quack-Physicians.*
3. *Judiciary Astrologers.*

Though it be clear, That all men pursue not the same particular Interest, since some act for profit, others for pleasure, and others again by a principle of Ambition, I do nevertheless incline to think, That most men, whatever may be their pretences to the contrary, aim at nothing more in all their projects, than at the increase of their Treasures; that is, of their

Money, because without this necessary Tool they can neither pretend to honour, nor hope for pleasure: Yea, those very Women that seem to have consecrated themselves wholly to the unchast Goddess *Venus*, or unlawful pleasure, are to be stil'd rather Thieves than what they are commonly called, and such of them as either watch their Prey in the Streets of great Cities, or live together in private Houses, in order to follow their infamous Trade, ought to be look'd upon as no better than downright Robbers, because their chief design is to plunder, rob, and drain mens Pockets, which they never fail to do by stealth, if they cannot do it by consent.

There is another Tribe of Mankind that I must take notice of upon the same account, or rather upon a worse, because they rob men daily of their Lives and Estates: and these are the illiterate and Quack-Physicians, who neither understanding Physick, nor perhaps being capable of understanding it, set up every where for
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Doctors ; Such only ought, and may be prosecuted without any deserv'd Reflection against the Prosecutors, as if they design'd an unjust *Monopoly* : But because men catch at any thing when there is a prospect of Gain, no wonder if the Quacks finding so much encouragement from the credulous simplicity of the unlearned Tribe, undertake the cure of most distempers, without any real knowledge either of a good Remedy, or of a rational Method. The like may be said of Judiciary Astrologers, who pretend to foresee the free Determinations of Humane Will, in the different Situation or Aspect of the Stars and Planets, their chief Design being to draw a Tribute from the ignorant Mob flocking to 'em for Advice about things to come, which they know nothing of, unless we allow them to be inspired Men, or real Prophets.

ARTICLE XLVII.

1. Crimes occasion'd by Covetousness.
2. Spanish Cruelty. 3. English Negligence.

*Auri sacra fames ! quid non mortalia
cogis
Pectora ?*

Would one think, that men could lay so far aside the use of Reason for that of Gold, as to be guilty of Treachery, Perjury, Murder, and whatever else may attend Crimes of that kind : yet nothing more ordinary, not so much among *Turks* and *Pagans*, as among Christians : What unheard of Cruelties were committed by the *Spaniards* in the *West Indies*, 'tis well known all *Europe* over, though *Mariana*, their best Historian, would take no notice of 'em, lest he should either betray the horrible Treachery of his Countrymen, or himself to be an unfaithful Historian : They had agreed with

with an *Indian* King, their Prisoner, to give him his life and liberty, upon condition to put them in possession of his greatest Treasures; within a certain time appointed; But so soon as he had perform'd his promise in every particular, he was barbarously strangl'd by the Order of the *Spanish* Governour, with a Million more before and after that time, as 'tis reported by some of their own Authors, to the eternal Infamy of that Nation, visibly punish'd ever since for such unparallel'd Cruelties that the *Indians* were us'd to say, They desir'd not to go to Heaven, if the *Spaniards* were to be met with there.

I am then much mistaken if a meer Zeal upon the account of Religion among Popish Princes particularly, be not one of the *Vulgar Errors*, especially when I consider, that at the very same time *Lewis* the Great was persecuting the *Hugonots* in *France*, he help'd the Protestants in *Hungary* with considerable Sums against the Emperour, doing likewise his utmost En-

deavours to engage the *Turk* in a War against him, wherein he succeeded at last, as an Instrument in the hand of God, to the ruine, in all appearance, of the *Turkish* Empire, and of his own perhaps at last, when his measure is once filled up. The *English* Protestants, I confess, have not murdered the poor *Indians*, after the Example of the *Spaniards*, as being more inclin'd to mercy by their principles, than the *Papists*; but yet to tell the truth of the matter, they commit daily a Crime in the *West Indies* somewhat a-kin to Murder, by slighting, or hindering, as I am inform'd, the Conversion of the *Negroes*, or their *Indian* Slaves; least to their loss, they should enjoy the Priviledges of Christian Liberty; which I conceive to be a very shameful, if not a sinful neglect in such as profess the Christian Religion: For though no Force is to be us'd but that of Argument, to bring men over to our perswasion, yet since no Religion can promote true Holiness so much as ours, we ought to use our endeavours

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vours to set our stragling Neighbours in that way which we think so safe and secure for our selves: But yet if it happen, that our Reasons, how strong soever, prevail not to their Conviction, as appearing weak to them, we are to leave them to God and their own Conscience, because it shall not be said to 'em at the last day, *Go into Eternal Fire*, for doing against our Judgment, but for doing against their own, since that and nothing else can be imputed either to them or to us as a sin.

ARTICLE XLVIII.

1. *The Sabbath day profan'd.* 2. *And by whom.* 3. *Womens Design in dressing themselves upon the Sabbath day.*

Whether we are to keep holy the *Sabbath day*, that is, *Saturday*, which God himself seems to have pitch'd upon, or the *Sunday*, chosen by the Church, I shall not debate, since the common practice of the Christian World, from the very Primitive Times, silences me
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upon the matter : But the thing that I shall enquire into here, is, why most people, especially Women, go to the place of Prayer, the Church, upon a *Sunday*, as if they went to a Play, or to a solemn meeting upon some profane or indifferent account : Yea, 'tis observable, That most of them rise early in the morning upon *Sundays*, that they may have time enough to set themselves out to the best advantage in their richest Apparel ; and if *Spanisk Wool*, *Spanisk Papers*, and Washes of all sorts, are made use of by them at any time, 'tis particularly then when they are to make their appearance in the Church or *Congregation*. I am then of Opinion, that it would look more Primitive, if the Ladies came to Church adorn'd like Women professing Godliness, in a comely and modest Dress ; for I take it to be a great profanation of the *Sabbath day*, though little reflected on, and likewise of the very House of God, the Church, to make such a Figure in it, as may either occasion an inward
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Consent to sin in the weak beholders, or withdraw the attention they ought to give to the Preacher. This practice of wearing costly Apparel on the *Sabbath day*, though contrary to the Primitive Times, is still continued upon the account of a prevailing Interest, which is, in short, this, That as not a few shew themselves in all their Glory in the Church, upon a secret Design of ensnaring some of their Admirers for their own private ends; so others do it upon a more honest account, That spreading their Nets after such an inviting way, they may catch at last good and rich Husbands.

ARTICLE XLIX.

1. *The Cheats of Vulgar Chymists.*
2. *The Three best Catholick Remedies.*
3. *Method of little use against Chronical Distempers.*

I always look'd upon Chymistry as a most necessary and useful Study, though I have but very little Veneration for the common Chymists, and such among them as have neither the Skill nor the Honesty of the deservedly Famous *Robert Boyle*, of whose Chymical Preparations I can say upon my own Experience, That they are the best that ever I tried in any other part of *Europe* : But the Fault I find with the generality of the lower Tribe of Chymists, is this, That they all pretend to *Panacea's*, to *Catholick*, or *Universal Remedies*, as *Potable Gold*, *Miraculous Liquors*, *Powders* and *Elixirs* of all kinds and Names, in order to get great Rates for what cost them but little or nothing,

thing, their Pains excepted: For when the pretended Secret is discover'd, 'tis sometimes found not to be so much as Distill'd, Calcin'd, or Chymically prepar'd: As it happen'd to *Talbot's Famous Febrifuge*, thought at first in *France* some Extraordinary and Excellent Chymical Preparation: Whereas it was known at last by what the *French King's* first Physician publish'd of it, in a *French Treatise*, to be nothing else but the *Jesuits Powder*, sometimes taken in Substance, sometimes in a Tincture, with several harmless Additions, to hide it the better from the Eyes of the Curious: yet if all the Chymical Remedies, and pretended *Panaceas* were as powerful against most Distempers, as the *Peruvian Bark*, if skilfully handled, is against Agues, and intermitting Fevers, I should neither think the Praises commonly given them, for Interest's sake, by designing men, too great, nor their Price, whatever it were, unreasonable: But daily Experience teacheth
us,

us, That generally the common pretended *Panacea's*, are either meer harmless things, whether simple or compounded, or at the best, but ordinary Remedies, under the disguise of a *Vehicle*, of a peculiar Preparation or Mixture. Though I grant indeed, That there are some Excellent, and scarce ever failing Remedies against some particular Distempers; such I reckon to be the Powder made of the *Peruvian Bark*, against Agues, *Opium* for allaying of Pain, the Solution of Seed-Pearl by a *Menstruum*, neither *Urinous*, *Acid*, nor *Alcolifate*, against Consumptions and inward Decays, against Heats, Morpew, Wrinkles of the Face, &c. if outwardly applied: Yet I do affirm, That because of the almost infinite Variety both of Mens Tempers, and Distempers, we must confess, and upon daily Experience too, That there is no *Panacea*, or Universal Remedy of all the Infirmities incident to Humane Bodies yet stumbled upon; and that whoever pre-
tends

tends to such a rare piece of Knowledge, designs, in all likelihood, to put a Cheat upon Mankind, for Interest's sake: I should nevertheless be misunderstood, if I were thought not to put a greater value, in some Cases, upon a good Remedy, than upon the most rational Method, without such a help: For though Method in acute Distempers be absolutely necessary, nevertheless against confirm'd and Chronical Infirmities, 'tis of little or no use without a good Tool: So that all the Aphorisms, either of *Hypocrate*, or others, will avail but little to the ablest Physician call'd to cure an old and inveterate Disease, without the Knowledge of a good *Specifick*, or of a Medicine known by Experience to be prevalent in such Cases, if skilfully prepar'd and judiciously prescrib'd.

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tends to such a state of Ignorance, designs in all likelihood to put a Check upon mankind, for in secret takes I should never believe him understood, if I were thought not to put a greater value, in some Cases, upon a good Remedy, than upon the most rational Method, without such a help: For though Method in acute Disorders be absolutely necessary, nevertheless against continued and Chronical Infirmities, it is of little or no use without a good Tool: So that all the Aphorisms, either of Boerhaave, or others, will still be liable to the ablest Physicians, to cure an old and inveterate Disease, without the Knowledge of a good Secret. And of a Medicine known by Experience to be prevalent in such Cases, is skillfully prepared and judiciously prescribed.



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